

# THE RELATIONSHIP BETWEEN LANGUAGE ATTITUDES AND SELF-CONCEPT AND ARABIC WRITING AND SPEAKING ABILITY AMONG UNIVERSITY STUDENTS IN INDONESIA

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### Abbreviations

- Dikti : *Pendidikan Tinggi* (Higher Degree Education)
- FL : Foreign Language
- IAIN : *Institut Agama Islam Negeri* (State Institute for Islamic Studies)
- MA : *Madrasah Aliyah* (Islamic High School)
- MI : *Madrasah Ibtidaiyah* (Islamic Elementary School)
- MoNE: Ministry of National Education
- MoRA: Ministry of Religious Affairs
- MTs : *Madrasah Tsanawiyah* (Islamic Junior High School)
- RA : *Raudlatul Athfal* (Kindergarten)
- SD : *Sekolah Dasar* (Elementary School)
- SMP : *Sekolah Menengah Pertama* (Junior High School)
- SMU : *Sekolah Menengah Umum* (Senior High School)
- STAIN: *Sekolah Tinggi Agama Islam Negeri* (State College for Islamic Studies)
- STIT : *Sekolah Tinggi Ilmu Tarbiyah* (College Institute for Education)
- UIN : *Universitas Islam Negeri* (State Islamic University)
- UM : *Universitas Negeri Malang* (State University of Malang)

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## BIBLIOGRAPHISCHE DARSTELLUNG

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Islam and the Arabic language have had a profound influence on Indonesian life and culture. As the language of Islam, Indonesian Muslims begin learning Arabic at an early age. A compulsory subject in *madrasas*, *pesantrens*, and Islamic universities, the Arabic language is also offered in public schools and universities. Despite its accessibility as a subject, learners' competency in Arabic remains generally poor, even after many years of language instruction. This is particularly true of the productive skills domain. While results in grammar tend to be very good, students' skills in spoken and written Arabic are generally weak. In order to identify ways Arabic language learning in Indonesia might be strengthened, it would be helpful to explore factors that may lie behind the specific discrepancies observed in the skills of Indonesian learners of Arabic.

As such, this study aims to investigate if there is a relationship between students' attitudes and self-concept the Arabic language and their skills in written and spoken Arabic. Do attitudes and self-concept significantly affect students' Arabic writing and speaking skills? Beyond this initial question, this study also explores whether students' language abilities might be differentiated by demographic factors and social variables. In this way, one could gain a deeper understanding of how attitudes and self-concept might affect students' Arabic writing and speaking skills.



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The results of the study revealed that a positive attitudes towards Arabic does not correlate positively to their writing ability; however, a positive attitudes towards Arabic does correlate positively to their speaking ability. Furthermore, the study demonstrates that the students have a neutral self-concept. Self-concept does not show any significant correlation with their Arabic writing and speaking ability. Regarding their language abilities, the students demonstrated moderate ability in Arabic writing, and in speaking they exhibited good ability. Demographic factors such as gender, ethnicity, years of studying Arabic and learning institution did not demonstrate an effect on their speaking ability. Finally, this study could not find any correlation between students' attitudes and self-concept with their abilities in Arabic speaking and writing.

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## CHAPTER 1

# INTRODUCTION

*“...speaking Arabic well in Indonesia is generally regarded as something prestigious, deserving of great respect.” (Van Dam 2007)*

### 1.1 Background

Although Indonesia is not part of the Arab world, the Arabic language plays a particularly important role in the country. Arabic in Indonesia is a fascinating subject to explore from a myriad of perspectives. The socio-linguistic context provides some particularly interesting insights. Inherently intertwined with Islam as its liturgical language, Arabic came to Indonesia alongside the arrival of the religion. A faith both behavioral as well as doctrinal, Islam encapsulates almost every single aspect of life, from cultural to economic (Madjid 1988). As it is used in the instruction of the faith, Arabic is considered essential to the understanding of Islam. Today, Indonesia is the country with the highest Muslim population in the world (Pew Research 2013, Bruinessen 2011). According to the 2010 census, Indonesia has a population of more than 270 million Muslims (Badan Pusat Statistik 2010). Therefore, Indonesia potentially hosts the most learners of Arabic in the world. It is an official, compulsory subject taught in *pesantrens*, *madrasas*, public schools and Islamic universities. Arabic is also considered to be a sacred language among Muslims, as it is the language through which the Holy Qur'an is believed to have been revealed. As such, it is believed that Arabic is not *ipso facto* a property of Arabs, but of Muslims from all ethnicities who learn or acquire Arabic in order to understand or study the religion of Islam more closely, or to perform certain religious rituals (Al-Asmari 2004).

From a historical perspective, the teaching and learning of Arabic in Indonesia can be traced back to the arrival of Islam in the 13<sup>th</sup> century. Pre-dating the arrival of

other foreign languages to the country, Arabic has played an important role in the Indonesian culture and society (Umam 1999). The Arabic language has made significant contributions to the Indonesian language and to the amalgam of cultures that spans the archipelago. There are many examples of Indonesian words that are derived or borrowed from Arabic (Syukri 1989, Sasmita 1996, Ruskhan 2007, Berg 2007, Van Dam 2010). Soedarno (1992) and Ghazali (1999) have listed more than 2000 words of Arabic origin in the Indonesian language. Soedarno in his research revealed that at least 13% of Indonesian vocabulary is borrowed or adapted from the Arabic language, as cited by Wahab (2017). Arabic loanwords and borrowings continue to be adopted into Indonesian to the present day. While the process in the past may be attributed primarily to the religious domain, today's global interconnectivity has resulted in the voluminous transmission of economic, political, social and cultural terms, as well as literature and music (Hadi 1995, Pusat Bahasa 1996, Berg 2007). Elements of Indonesian grammar (Nur 2014) and syntax may be attributed also to the influence of Arabic, although this may be limited in scope to translations of Qur'an into the Indonesian language (Badudu 1979).

As observed by Syukri (1996), Muslims in Indonesia generally tend to have a positive attitude towards Arabic. There are at least three explanations for this phenomenon. First, it is considered necessary to learn Arabic, since it is the language of the Qur'an. Second, adherents of Islam believe Arabic to be the language of heaven, thereby elevating the language to a sacred status set above other worldly languages (Azhar 2005). Third, given that Islamic thought and Islamic studies are mostly sourced and written in Arabic, ones need to know the language in order to better understand Islam and its laws (Mayasari 2002). As such, a desire to further understanding of the religion is consistently the most influential motivation for the study of Arabic (Rokhman, 1996, Qutbuddin 2007, Rouchdy 1992, Rahim 1993). There is a strong relationship between attitudes toward a language and eventual performance in language learning (Lightbown & Spada 2006). Studies show that learners with positive attitudes towards a language tend to master the target language with greater ease.

Richards et al. (1997: 409) investigated whether language attitudes affect second language or FL learning. Furthermore, he asserted that these measurements of attitudes can provide useful information for second language teaching and planning. In addition, Holmes (1992) added that language plays an important role in education. In sum, success in learning a language is determined partly by one's attitudes towards the language. The more positive the attitudes towards a language, the easier it is to learn.

Therefore, examining language attitudes is one of the most significant aspects in the study of sociolinguistics, with theoretical implications on both micro and macro levels. Practically, research on language attitudes can reveal valuable insight into successes and failures in the process of second language learning. While attitudes towards a language influences an individual's decision to use a second language to begin with, attitudes can also help to explain present behavior and help predict future acts (Baker 1992, Gage & Berliner 1992, Dörnyei, Csizér, & Németh 2006, Quiles 2009).

In addition to language attitudes, self-concept may also affect students' ability to master a FL (Mercer 2011a, 2011b). By having a positive self-concept, one will be able to accept and see themselves as a person who can survive under any circumstances. Positive self-concept is critical to developing relationships with others. Self-concept thus has significant influence on a learner's academic achievement irrespective of their ages (Burns 1975, Inal et al. 2000).

In this regard, learning Arabic is no exception; however, there are specific discrepancies in student performance in Arabic as a second language across the four language skill areas, i.e. speaking, writing, listening, and reading. Qiang & Huili (2007) propose terms such as speaking self, writing self, listening self, and reading self to further refine the description of differences in language learning from the specific perspective of self-concept.

In Indonesia, the study of Arabic usually begins very early in life. Arabic is taught from *Taman Pendidikan Al-Qur'an* (TPA), *Madrasah Ibtidaiyah* (MI) to higher education. Arabic is a compulsory subject in *pesantren* as well. It has, even been considered the primarily language instruction. Given its importance as a compulsory

subject, many *pesantrens* even use Arabic as a language of instruction across the entire school curriculum (Sumardi 1974, Dhofier 2011, Nur 2014). Despite years of language instruction in Indonesia, the Arabic teaching continues to produce student learning outcomes that are far from satisfactory (Sauri 2012, Ainin 2011, Jauhar 2007, Zakiya 2011, Asrori 2012). Many show very good results in grammar (*nahwu* and *sharf*) but when it comes to using Arabic in conversation and writing, they continue to encounter obstacles (Izzan 2011).

White and Arndt (1997: 3) observed that composition is not an easy task. A deliberative process of thinking about the truth and transforming it into written format, writing is a complex cognitive skill. Richek et al. (1997: 274) affirmed White and Arndt's opinion that writing requires several long stages, namely pre-writing, whilst writing, improvement, and publishing. According to Chapman (1990), writing is vital to academic life and social, and personal development.

Studies on teaching and learning Arabic in Indonesia have received much attention. However, there is scant research that focuses on the influence that self-concept and attitudes towards Arabic language learning have on linguistic and non-linguistic factors. In addition, research of self-concept in the context of the subject of Arabic and Arabic as FL in Indonesia also has not been done. Numerous studies on attitudes towards Arabic (e.g. Almahmoud 2012, Bentahila 1983, Chebcoub 1985, Mizher & Al-Haq 2014, Aldosaree 2016, Bellamy 2010, Şimşek et al. 2007), and self-concept (e.g. Yoshida 2013, Mustafa et al. 2012, Arnaiz & Guillen 2012, Qalavand et al. 2013, Kehrwald 2014) are mostly focused on analyzing languages other than Arabic.

Given the aforementioned, one can conclude that there exist ample opportunities for scholarly research that examines the situation of the Arabic language as a subject in Indonesia from the perspective of sociolinguistics. This study produces a wider picture in the context of linguistics by drawing on several sources that examine both linguistic and non-linguistic factors. In addition to the remarkable impact of language attitudes and self-concept on writing and speaking ability, non-linguistic aspects such as social, ethnicity and educational background play a significant role in the Indonesian setting.



There are two other issues involved. Firstly, the socio-linguistic situation in Indonesia is multi-ethnics and bilingual. No longer the exclusive FL to be taught in Islamic schools, *pesantrens*, and Islamic universities, the Arabic language now has to compete with vernacular languages and other FLs that are also taught early at school as compulsory subject. Secondly, attitude towards the Arabic language has experienced a negative shift in value as a result of a perceived association with terrorism declared to be in the name of Islam. These two factors have caused change in the attitudes and perception of people towards Arabic.

## 1.2 Research Questions

This study mainly investigates attitudes and self-concept in relation to Arabic speaking and writing skills among Indonesian university-level students of Arabic. By assessing these productive skills, it is intended to explore learners' competency as an exhaustive and integrative skills. There are three main issues that are the foci of the research, i.e. attitudes towards the Arabic language, self-concept as it relates to Arabic, and Arabic writing and speaking ability. These aspects will be explored in depth in order to assess the relationship between language attitudes and self-concept with students' Arabic writing and speaking ability. Additional variables such as age, gender, ethnicity, and background of study (years of studying Arabic and learning institution) will be explored to identify any additional relationships.

The center of attention of this research is aimed at the attitudes of Indonesian university students learning Arabic as their major study. This involves three components of language attitudes i.e. cognitive, affective and conative (Fasold 1984, Edwards 1985, Baker 1992). From the cognitive point of view, this research investigates how their belief towards Arabic such as whether they consider Arabic an important factor in communication. From the affective perspective, this study looks at their feeling towards Arabic. As for the conative component, this research investigates their attitudes towards Arabic, whether they accept or refuse it.

With regards to self-concept, this research addresses on the Arabic self-concept of Indonesian university students who learn Arabic. It will look at the four main domains i.e. academic self-concept, social self-concept, emotional self-concept and physical self-concept (Shavelson et al. 1976). Regarding language learning, this research also looks at different variables that may influence students' language attitudes and self-concept. Age, gender, ethnicity, and educational background are among of the social variables which have been most extensively studied in relation to language learning (Baker 1992, Wang 1995, Stapleton 2001, Bassiouney 2009, Rua 2006). These variables will be included into this study.

Taking the above things into consideration, the study puts forward the following questions:

1. What are the characteristics of the students who participated in this study?
2. What are their attitudes towards Arabic and their Arabic self-concept?
3. Are there any significant differences in Arabic writing ability based on their age, gender, ethnicity, and background of study?
4. Are there any significant differences in Arabic speaking ability based on their age, gender, ethnicity, and background of study?
5. Is there any significant relationship between language attitudes and self-concept with their Arabic writing and speaking ability?

### **1.3 Purpose of the Study**

The objectives of this study are:

1. To describe the social characteristics of students that may contribute to their self-concept and attitudes towards Arabic.
2. To investigate the students' attitudes and Arabic self-concept.
3. To examine the differences of their Arabic writing ability based on their gender, ethnicity, length of the study, and background of study.
4. To examine the differences of their Arabic speaking ability based on their gender, ethnicity, length of the study, and background of study.

5. To scrutinize the relationship between their language attitudes and self-concept simultaneously with their Arabic writing and speaking ability.

#### **1.4 Research Assumption**

It is assumed that the higher and more positive learners' self-concept and attitudes towards a language, the higher the learners can academically achieve. Thus, students who possess a positive attitude towards a language and self-concept will have more capability to write and speak in Arabic. These factors alone are not the only determinants of students' writing and speaking ability. In the FLL context, there are some factors that may influence the learning process of a language, such as anxiety, age, intelligence, attitudes, motivation, material mastery, milieu etc. And among of the influential factors that could contribute and impact the learning process are self-concept and attitudes (Ellis 1986, Fayeke 2010). For the purpose of this research, the focus will mainly be on the social variables, such as age, gender, ethnicity, and academic background (years of studying Arabic and learning institution). In addition, the present research assumes that self-concept and language attitudes are measurable. For that reason, a set of valid questionnaires and an interview were created in order to measure students' self-concept and their attitudes towards Arabic.

#### **1.5 Hypotheses of the Study**

Ten fundamental hypotheses are set for this study which can be formulated into the following.

1. Language attitudes and self-concept differ due to age, gender, ethnicity, and academic background.
2. Arabic writing ability differs due to age, gender, ethnicity, and academic background.
3. Arabic speaking ability differs due to age, gender, ethnicity, and academic background.

4. There is a significantly positive correlation between language attitudes and Arabic writing ability.
5. There is a significantly positive correlation between self-concept and Arabic writing ability.
6. There is a significantly positive relationship between language attitudes and Arabic speaking ability.
7. There is a significantly positive relationship between self-concept and Arabic speaking ability.
8. Language attitudes and self-concept are significantly and positively correlated with Arabic writing ability.
9. Language attitudes and self-concept are significantly and positively correlated with Arabic speaking ability.

## 1.6 Definition of Key Terms

The key terms which have been used in this investigation are defined as follows:

- Language attitude: one's belief in an object that directly relates to language which lasts for a long time which influences him to act in accordance to the way he likes (Anderson 1974).
- Self-concept: a psychological construct that comprises a self-description judgement that includes an evaluation of competence and the feelings of self-worth associated with the judgement in question in a specific domain (Mercer 2011b).
- *Pesantren*: a traditional Islamic boarding school. It is also called *pondok*.
- *Taman Pendidikan Al-Qur'an (TPA)*: literally means the educational garden of Qur'an, this refers to an informal institution for learning to read the Holy Qur'an. Usually learners are young children aged 3-12 years.
- *Madrasa*: an Arabic derived word, literally, a place for learning; in the Indonesian term it refers to an Islamic school ranging from elementary to secondary level (MI, MTs, MA). The *madrasas* are under the administration of MoRA.

- School: in this study it refers to educational institutions ranging from elementary to secondary level (SD, SMP, SMU) which are under the administration of MoNE.

## 1.7 Organization of the Dissertation

This dissertation comprises five chapters. Chapter One introduces the background of the study which include the research questions, the purpose of the study, the definition of terms, the hypotheses and the assumptions used in the study. This chapter overall gives an overview of the dissertation.

Relevant literature is reviewed in the second chapter. In the beginning of this chapter, I started with a general description of Arabic situation in Indonesia, how Islam and Arabic came to Indonesia, a glimpse into the development of Arabic learning in Indonesia and how it is framed in the national curriculum, then explored the Arabic as a subject taught in university in Indonesia. Chapter Two introduces the definitions of attitudes, its approaches, its methodologies, significance of studying it, and a brief overview of some previous studies that have been done in context of Arabic and languages other than Arabic settings. The last section examines self concept and its definitions, its development, its components, the significance of studying it, and last but not least reviews some related and relevant research regarding self-concept that have been conducted before.

In Chapter Three, an account of the design and methodologies of the study are presented. This chapter describes the research setting and participants involved in the inquiry, the instruments used to acquire the data, including the piloting test and the development of questionnaires, and procedures of the research. Issues on validity and reliability are also outlined in this chapter.

Chapter Four presents the qualitative findings according to the statistical analysis of the data as well as the quantitative result of participants' interview. In this chapter, the results are discussed and interpreted to answer the research questions as mentioned in Chapter One.

In Chapter Five, at the end of the dissertation, I summarize the conclusion of the research findings. The possible suggestions for further research are also proposed.

## CHAPTER 2

# REVIEW OF LITERATURE

Sarkozy: *“Arabic Is the Language of the Future.”*

(<http://www.brusselsjournal.com/node/3591>)

The purpose of this research is to explore the language attitudes and self-concept of Indonesian undergraduate students towards the Arabic language in relation to their abilities in Arabic writing and speaking. Therefore, literature will be reviewed regarding three main areas of the present study. The focus is firstly on the Arabic sociolinguistic situation and its learning and teaching in Indonesian context, and then its shifts to language attitudes, and finally, the review will focus on the self-concept.

### 2.1 An Overview of Arabic in Indonesia

The Arabic language came to Indonesia together with the emergence of Islam to the archipelago country in the seventh century. Meanwhile, the religion had started to spread to Nusantara islands in around the 13<sup>th</sup> century. In a very long span of time, Arabic has become an integral part in the life of many ethnic groups in Indonesia (Madjid 1988). It was so influential that Arabic script became the official writing system in Nusantara until the end of World War I.

#### 2.1.1 Arabic and Islam in Indonesia

The spread of Islam in Nusantara is historically debatable, particularly concerning the early period of Islam in Nusantara. Scholars continue to disagree about many fundamental points. Although there are several debates and theories around this issue; however two prominent theories about the coming of Islam to Indonesia are most

frequently discussed. The first theory on the arrival of Islam in Nusantara states that Islam was brought to Nusantara by merchants who came from Arabia. According to this theory, the Arab traders spread Islam when they were dominant in the East-West trade since the beginning of *Hijri* or in the 7<sup>th</sup> and the 8<sup>th</sup> century. Among the supporters of this theory are Crawford, Niemann, de Holander (Zuhdi 2007).

Syeikh Muhammad Naquib Al-Attas in his book “Islam dalam Sejarah Kebudayaan Arab Melayu” argues that Arab traders arrived to Indonesia starting in the age of the Srivijaya kingdom (7<sup>th</sup> century AD), which at that time the Srivijaya kingdom controlled the shipping lanes of international trade in Western part of Indonesia, including the Strait of Malacca. As evidence that there was a relationship between the Arab traders and the Srivijaya kingdom, the Arabs called Srivijaya *Zabak*, *Zabay* or *Sribusa*, which are names which originated from Arabic words (Edar *et al.* 2006). Ibnu Abdi Rabbih, as cited by Azra (1985), provides evidence about the contact of the Srivijaya kingdom and the Umayyad Caliphate. Srindavarman, a king of Srivijaya, sent a letter to Umar bin Abdul Aziz, a caliph of Bani Umayyad (717-720 AD) asking him to send someone to teach him Islam. King Srindavarman himself was Hindu.

The second theory states that Islam came to Nusantara from India. Islam entered Indonesia in the 13<sup>th</sup> century. Pijnappel of Leiden University is considered the first scholar who claimed that Islam in Nusantara first came from Gujarat and Malabar, India (Drewes 1968). He argued that the Arabs with Shafi'i *madhab* immigrated and stayed in India. The Indian Muslims then came to Nusantara for trading purpose and then spread the religion. This was also confirmed by Snouck Hurgonje, who stated that Indian Muslims were the first who spread Islam to Nusantara and then were followed by the Arabs. Another scholar proposed a different opinion. According to Moquette, a Dutch scholar, Islam came to Nusantara from Gujarat. The evidence is an artifact of tombstone that was found in Pasai, in North Sumatera, dated September 27<sup>th</sup>, 1428. This tombstone shares similar characteristics with a tombstone found in Gresik, East Java (1419). Those tombstones are evidently also similar to tombstones in Cambay, Gujarat.



Among the scholars supporting this theory of Islam coming from India are Snouck, Fatimi, Vlekke, Gonda, and Schrieke (Aceh 1971, Drewes 1985).

Suryanegara (1996, 2012) added the third theory in addition to the aforementioned. He points out a third theory on the coming of Islam to Indonesia. Firstly, Islam came from Gujarati, India. Suryanegara, cited by W.F. Stutterheim in his book “De Islam en Zijn Komst In de Archipel,” stated that Islam had come to Nusantara in the 13<sup>th</sup> century by means of trading among Indonesia-Cambay (Gujarati)-Middle East-Europe. Secondly, Islam came from Mecca. This view is based on Hamka’s opinion. Hamka argues that Islam came to Indonesia in the early *Hijri* or around the 7<sup>th</sup> century. Islam was brought by the Arab traders through wake of a ship in Malaka strait (Suryanegara 2012, Sunanto 2012). Third, Islam arrived from Persia. This theory focuses its attention on cultures within Indonesian Muslim society that share something in common with Persian culture (Suryanegara 1996).

In a symposium that was held in Medan, North Sumatra, Indonesia in 1963 and 1978, a number of Indonesian and Malaysians scholars came to the conclusion that Islam came to Indonesia directly from Arabs, not from Gujarati India. They agreed that Islam came to Indonesia in the early of *Hijri* or in the 7<sup>th</sup> century. Meanwhile, the religion itself has developed and spread in Nusantara since the 13<sup>th</sup> century (Huda 2007).

### 2.1.2 Arabic Learning and Teaching in Indonesia

Historically, the Arabic language in Indonesia has had periods of popularity and periods of decline. The period of its decline began to be felt in the Dutch colonial period (16<sup>th</sup>-19<sup>th</sup> century). The Dutch played an important role in the decline of the Arabic influence in Indonesia because they replaced the Arabic alphabet with Latin letters and sought to systematically reduce the influence of the Arabic language in Nusantara (Effendi 2001).

During that time, Arabic was only learned in *pesantrens* and not as a means of communication, but rather as a tool for understanding the Qur’an and *kitab kuning* or

Islamic classical books (Sholihuddin 2007, Tan 2015). This situation created an impression that the Arabic language was only worth being studied by *santris* (learners) at the *pesantrens* and not worthy of study by the aristocracy (nobility) at public schools (Nur 2014).

That situation began to change with the modernization of the *pesantrens*, which began in the 1930s. One of the characteristics of the modernity of *pesantrens* was the inclusion of secular subjects in their curriculum. Even more fundamental was the elimination of the dichotomy between religious studies versus secular studies and the teaching of Arabic as a means of communication with the modern approaches and methods that had developed at that time. The modernization, however, happened very slowly because *pesantrens* in general strongly cleave to tradition, making large reforms a challenge (Effendi 2001).

Efforts to reform the field of Arabic teaching significantly began in the mid 1970s. The efforts were initiated by the Indonesian government through the Ministry of Religious Affairs (MoRA) and were supported by experts and scholars at IAINs and their affiliated organizations (such as STAI, STIT). This initiative led to the establishment of language centers in several Islamic universities, which began to apply the oral-aural method of Arabic teaching at universities and *madrasas*.

So far, there has been no research to confirm exactly when the teaching of Arabic in Indonesia was initiated and developed. As a fact that has evolved is that Arabic has been known by the Indonesian people since Islam has been known and embraced by the majority of the population (van Bruinessen 1994, Nur 2014). If Islam had been widely spread and embraced since the 13<sup>th</sup> century, parallel with the encounter of Arabic language, then the age of Arabic teaching—in a wider sense—certainly has existed for more than seven centuries. This fact means that the Arabic language has existed in Indonesia for much longer than other foreign languages, such as Dutch, English, Portuguese, and Japanese.

Arabic in Indonesia is taught from *Raudatul Atfal* (RA) level to higher education levels. According to data from the Directorate of *Madrasa* Education of MoRA (Munir

2014), there are 70414 *madrasas* in 2012, which consist of 25435 RAs, 23071 MIs, 15244 MTs, and 6664 MAs. Meanwhile, the Directorate of Higher Education of MoNE (Ministry of National Education) has recorded 173 Arabic departments in higher education levels in Indonesia (Direktorat Jenderal Pendidikan Tinggi 2015).

The teaching of Arabic in Indonesia has two main objectives. First, as a means of studying Islam, since Arabic is the main subject at *madrasas* and *pesantrens*, and in Islamic higher education. Second, as an orientation; Arabic is taught to create professionals and experts in the field of Arabic so that they are able to use it actively in communicative way (Izzan 2009).

Various portraits of Arabic language education in Islamic educational institutions at least indicate a serious effort to improve the system and the quality of its teaching and learning. Basically, there are four educational orientations under which Arabic is studied. They are:

- (1) Religious orientation, i.e. learning Arabic for the purpose of understanding and teaching Islam. This orientation can be either learning passive skills (listening and reading) or active skills (speaking and writing). Furthermore, the motive for learning Arabic as a second language in Indonesia, on one hand, is not far different with those who learn it in other Muslim majority countries, such as in Malaysia (Rahim 1993, Mat et.al. 2005), in India (Qutbuddin 2007, Hasanuzzaman 2012), in Pakistan (Shafiqur-Rehman 2010, Masood 2014), and even in South Africa (Mohamed 1998), that is due to religious concern. On the other hand, Indonesian Muslims generally show positive attitudes towards Arabic (Syukri, 1996). There are at least three factors for the positive response to Arabic. First, since Arabic is the language of Islam, learning it is a must (Jauhar 2007). Second, there is a strong belief among Muslims that Arabic is the language of the heaven (Azhar 2005). Third, it is necessary to study Arabic to understand Islam and its laws, which are sourced in Arabic (Mayasari 2002).
- (2) Academic orientation, i.e., learning Arabic for the purpose of understanding the sciences and Arabic language skills (*istimâ'* or listening, *kalam* or speaking, *qirâ'ah*

or reading, and *kitabah* or writing). This orientation tends to put Arabic as a discipline or an object of study that must be mastered academically. This orientation is usually synonymous with the study of the Arabic language in the department of Arabic education, in the department of Arabic language and literature, in postgraduate programs or in other scientific institutions.

- (3) Professional or practical orientation, that is, learning Arabic for the benefit of the profession, for practical purposes, or for seeking jobs such as for being able to communicate orally (*muhâdatsah*) in Arabic in order to become a migrant worker, diplomat, tour guide, trading, or to continue one's studies in one of the Arabic speaking countries.
- (4) Ideological or economical orientation; that is, learning Arabic to understand and to use Arabic as a medium for the interests of orientalism, capitalism, imperialism, etc. This orientation, among others, can be seen from the opening of several Arabic language agencies and courses in Western countries.

### 2.1.3 Arabic in the Frame of the National Curriculum of Indonesia

As mentioned earlier, Arabic came to Indonesia together with the coming of Islam, and since then, Arabic has been taught in Nusantara. It was formally taught in schools (MI, MTs, MA) in the 1970's by curriculum decree (Yunus 1990: 39-112).

Along with the commutation of a regime, it is customary to see the commutation of the educational curriculum in Indonesia. Since the Independence era, from the Old Order to the New Order (1945-1997), the curriculum has been changed and revised many times. Likewise, in the era after 1997 (the Reformation era until now), it was also a target of modification and revision. Just some of these changes are *Kurikulum Tingkat Satuan Pendidikan* (KTSP) or the Competence Based Curriculum (year 2004), KTSP 2006, and more recently the Curriculum 2013 (see Figure 1). As a part of the curriculum, the subject of Arabic is certainly also affected by the changes. Apart from the fact that the development of Arabic teaching from MI to higher education levels has not significantly showed satisfaction, and considering that the Arabic language has been

evolving for about 14 centuries in Indonesia, Arabic is nevertheless still being taught widely in schools and *pesantrens* today (Muhajir 2015).

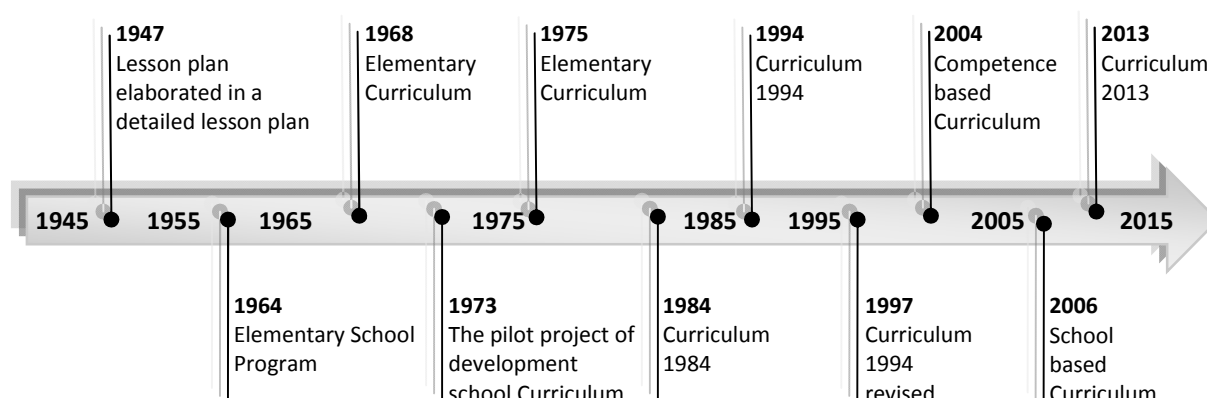


Figure 1: The Development of the Indonesian National Curriculum

Before 1994, the policy of Arabic teaching in Indonesia was approached differently among educational institutions depending on whether they operated under MoRA and MoNE. MoRA determined Arabic to be a compulsory subject in all educational institutions under its umbrella and at all levels of *madrasas* (MI, MTs, MA) until college/university. In contrast, MoNE decided that Arabic should be taught in high school merely as an optional FL subject, grouped along with other FL (such as Japanese, English, Koreanese, and so on), and as one of the majors or courses in some universities. However, since 1994 there has been cooperation between MoRA and MoNE over the policy of Arabic language teaching in public high school (under MoNE) and MA (under MoRA) that has been set forth in the form of common curriculum after that year.

As a consequence, in a more practical way, MoRA has set up a guideline for directing the Arabic learning and teaching in schools. As stated in the Regulation of MoRA (Peraturan Menteri Agama) No. 2 2008 and the MoRA regulation No. 912 2013, it states that the Arabic language is a subject that is geared to encourage, guide, develop, build capacity and foster a positive attitude towards Arabic in both receptive and productive skills. The competence of Arabic language and the positive attitudes towards the language are considered very important in helping learners to understand

the texts of Islam, namely the Qur'an and the *Hadith*, and other related Arabic books pertaining to Islam for learners. To that end, the Arabic language at *madrasas* is prepared for the achievement of the basic language competences, which covers the four skills: listening, speaking, reading, and writing. At the elementary level, the foundation of language competence is focused on listening and speaking skills first. At the secondary level, all four language skills are taught in a balanced manner. As for the higher education levels (advanced), it is concentrated on reading and writing skills, so students should be able to access a wide range of references in Arabic (Wekke 2016).

Furthermore, according to the MoRA regulations (Permenag No.2 Tahun 2008 & Permenag No. 912 Tahun 2013, Kemenag RI 2014a, Kemenag RI 2014b, Kemenag RI 2014c), the study of Arabic has the following objectives:

1. To develop the ability to communicate in both spoken and written Arabic.
2. To increase awareness of the importance of Arabic as a foreign language and as a major tool of learning, particularly in investigating the Islamic sources.
3. To develop an understanding of the interrelations between language and culture and broaden cultural horizons. Thus, students are expected to gain cross-cultural insights and engage in culturally diverse activities.

With the learning objectives above, students are expected to hold basic competence standard and output competence standard. The output competence standard is the criteria regarding the qualifications of graduate that include attitude, knowledge, and skills. Thus, the output competence standard of students is directed towards mastery of the four language competences:

1. Listening: understanding spoken discourse or dialogue through listening activities.
2. Speaking: expressing thoughts, ideas, feelings, experiences or information orally in the form of descriptions or dialogue by storytelling, questioning, and others.
3. Reading: reading and understanding the meaning of written discourse or a wide variety of texts.

4. Writing: writing words, phrases, and simple short functional text with correct spelling and proper punctuation; expressing thoughts, ideas, feelings, experiences, or information in writing activities.

The scopes of the Arabic subject are within the following themes:

1. at the MI level, the topics are: introductions, school supplies, work, leisure, family, parts of the body, at home, in the garden, in school, in the laboratory, in the library, cafeteria, time, daily activities, and recreation;
2. at the MTs level, the topics cover: self identity, school life, family life, home, hobbies, profession, religious activities, and environment;
3. at the MA level, the topics are: introductions, family life, hobbies, jobs, youth, health, public facilities, tourism, Islamic stories, Islamic insights, Islamic festivals, and notable Muslims;
4. at the MA *Program Bahasa* (Language Program) level: introductions, school life, family life, daily life, hobbies, travel, public services, and jobs;
5. at the MA *Keagamaan* (Islamic Studies Program) level: Qur'an, religious life, morals, teaching, sciences, trade, recreation, Arab world, and the Arab cultures and customs.

#### 2.1.4 Arabic in *Pesantren*

Raihani (2001: 13) stated that a *pesantren* is "a traditional Islamic boarding school." This kind of educational institution has spread out all over the Indonesia archipelago. There has been a controversy about where the system was adopted. However, the speculation tends to say that it is an indigenous institution, which emerged prior to the arrival of Islam in Indonesia, that is Hinduism era. It was then Islamised. It is also called a *pondok*. The term *Pondok* is derived from Arabic *funduq* which means "dormitory". So, it is usually called *pondok pesantren*. In short, people say *pesantren* or *pondok*. Two main elements of *pesantren* are *Kyai* and *santri*. *Kyai* is a leader of a *pesantren*. In addition to that position, a *kyai* also posits as an Islamic leader in society. *Santri* is a student who learns at *pesantren*; they can stay inside or outside the *pondok*. Dhofier (2011) classifies

*pesantren* in Indonesia into three types: they are *salafiyah* (traditional *pesantren*), *khalafiyah* (modern *pesantren*), and mixed *pesantren*.

A traditional *pesantren* is a *pesantren* that only teaches *kitab kuning* (literally means yellow books) or classical Islamic books as core subjects (van Bruinessen 1994). Generally, traditional *pesantrens* do not include or offer the national curriculum in their education. As non-formal educational institutions, traditional *pesantrens* study classical texts that include Islamic subjects, such as: *Tauhid*, *Tafsir*, *Qur'an-Hadith*, *Fiqh*, *Usul Fiqh*, *Tasawwuf* (Mystic), *Arabic* (*Nahwu*, *Sharf*, *Balaghah*), *Mantiq* (Logics) and *Akhlaq* (Moral). *Pesantrens* of this type are, for example, *Pesantren Lirboyo* and *Ploso* in Kediri, East Java, and *Pesantren Tremas* in Pacitan, East Java.

However, lately there are a number of traditional *pesantrens* that integrate some contents of the national education curriculum into their educational system. That is, *pesantrens* also offer secular education. In addition to studying the *kitab kuning*, *santris* (students) in those *pesantrens* also study non-religious subjects such as mathematics, science, social studies and English. However, the main aim is still religious subjects. *Pesantrens* of this type are semi-modern or mixed *pesantrens*.

Modern *pesantrens* are those that offer Islamic studies and also include the national curriculum and promote secular subjects in their educational system. They put a portion of religious subjects aligned with the non-religious subjects. The modern *pesantrens* also offer formal education ranging from MI to MA for their *santris*. Moreover, some *pesantrens* also provide public schools (SD, SMP, SMU), and even university. Thus, *pesantrens* of this type integrate religious or Islamic education and secular education. Some *pesantrens* of this kind are *Pondok Modern Gontor* in Ponorogo (East Java), *Pesantren Tebuireng* and *Pesantren Rejoso* in Jombang (east Java). *Pondok Gontor* offers a private university, i.e. Darussalam University of Gontor. *Pesantren Tebuireng* has a private university called Hasyim Asyari University. *Pesantren Rejoso* is building a private university called Darul Ulum University. In addition, there are still many *pesantrens* that have built their own private colleges or universities that are not mentioned here.



Based on data from the year 2012, at that time there were 27,230 *pesantrens* in Indonesia, with the number of *santris* at 3,759,198. The number of traditional *pesantrens* was larger than the modern and the mixed traditional-modern *pesantrens* (Directorate General of Islamic Education MORA 2012). Until the year 2013, Rabithah Ma'ahid Islamiyah (The Association of Islamic *Pesantrens*) reported that there were approximately 13,000 traditional *pesantrens* spread around the country. Nowadays, the number could have changed and it requires a further update (<http://www.nu.or.id/post/read/42981/jumlah-pesantren-tradisional-masih-dominan>).

Madjid (1997) points out that in the early days of its development, especially in the pre-independence of Indonesia, *pesantrens* did not recognize the national curriculum in their education system. Most *pesantrens* did not formulate their objectives explicitly to meet the curriculum. The purpose of education thus was determined by the policy of each school's respective *kyais*, and it varied among each *pesantrens*.

As a part of Islamic studies taught in *pesantrens*, Arabic is a compulsory subject. In traditional *pesantrens*, Arabic learning is aimed at mastering the grammar which mainly focus on two main subjects i.e. *nahwu* (syntax) and *sharf* (morphology). For this, some Arabic grammar books that are used such as *AJurumiyah*, *al Imrithi*, *Alfiyah*; for *sharf*, they use *al Kaylani* and *al Amtsal al-Tashrif*. In this respect, in addition to studying those books, the *santris* are also usually required to memorize them. Although this is not always true, there is an assumption in *pesantrens* that the more learners memorize parts of these books, the better they will master Arabic. In addition to memorizing, traditional *pesantrens* use a translation method in teaching Arabic. In this method, a *kyai* (*pesantren* leader) reads a book and then translates word for word from the text. After that, he gives an explanation of what has been read.

In the past, the teaching of Arabic at *pesantren* is traditionally in the form of *bandongan* and *sorogan*. In the *bandongan* method (lecturing method), the *kyai* reads aloud from the book and explains the grammar as well as its meaning, while the *santris* are listening. In the *sorogan* method, the *santris* come to *kyai* and read their book, and the *kyai* listens and gives some necessary corrections or feedback. During its

development, the Arabic teaching in modern *pesantrens* not only used the direct method, but also utilized the audio-lingual method. Nowadays, especially in the modern *pesantrens*, educators promote more modern approaches in language learning by adopting various teaching methods such as communicative language learning, in which students are engaged in using Arabic in their everyday conversation, and promoting the use of information and communication technology (ICT) and a multicultural approach in their teaching and learning (Lubis 2009).

#### 2.1.5 Arabic at the University Level (Writing and Speaking)

Besides at schools and *pesantrens*, Arabic is also taught in higher education, ranging from undergraduate to doctorate level. There are two types of higher education (university) in Indonesia, namely public (secular) university and religious (particularly Islamic) university. The former is under the administration of MoNE, while the latter is under the supervision of MoRA. Not every public university has an Arabic department or offers Arabic as a subject; conversely, nearly all Islamic universities have an Arabic department and Arabic is a compulsory subject. At public universities, the Arabic language department is under the faculty of Humanities, along with the Indonesian language department, English, French, Russian, Chinese, German and other foreign languages or vernacular languages (such as Javanese, Sundanese, etc.). Meanwhile, in Islamic Universities, the Arabic department is under the umbrella of the faculty of Adab and Humanities. The main difference between a public university and an Islamic university is their human resources and subject studies. Islamic universities are aimed at producing Islamic scholars who not only are expected to have expertise in Islamic studies but also in general (secular) sciences.

Below are listed (not in rank order) some prominent public and Islamic universities in Indonesia that have an Arabic department.

Type	University	Grade
Islamic	UIN Makassar, South Sulawesi	A

Islamic	UIN Banda Aceh, Aceh	A
Islamic	UIN Malang, East Java	A
Islamic	UIN Surabaya, East Java	A
Islamic	UIN Bandung, West Java	A
Islamic	UIN Yogyakarta, Central Java	A
Islamic	UIN Jakarta	A
Public	Gajah Mada University, Yogyakarta, Centra Java	A
Public	Hasanuddin University, Makassar, South Sulawesi	A
Public	University of Indonesia, Jakarta	A
Public	Padjadjaran University, Bandung, West Java	A
Public	North Sumatra University, Medan	A
Public	Malang State University, Malang, East Java	A

Table 1: List of Universities in Indonesia that Offer Arabic Courses

Source: <http://www.ban-pt-universitas.co/2015/06/universitas-di-indonesia-jurusan-sastra-bahasa-arab-terbaik.html>

According to the data in *Pangkalan Data Pendidikan Tinggi Indonesia* (The Data Source of Indonesian Higher Education), there are 173 Arabic departments in the undergraduate level in public and Islamic universities, distributed from Aceh (Sumatra) to Papua ([www.forlap.dikti.go.id](http://www.forlap.dikti.go.id)).

The Arabic department in both public and Islamic universities offers a variety of courses. To give a clear picture of their differences, the following course outlines serve to illustrate the Arabic department offered by public university and Islamic university. First, below is an example course outline of the Arabic Language program for undergraduate that is offered in UM Malang, a public university which is under MoNE (<http://arab.sastra.um.ac.id/struktur-kurikulum/>).

## Semester 1 (21 credit total)

Course	Credits
<i>Kalam Mukatstsaf I</i>	2
<i>Tathbiq Mufrodat</i>	2
<i>Qira'ah Mukatstsafah I</i>	2
<i>Kitabah Mukatstsafah I</i>	2
<i>Tarkib Mukatstsaf I</i>	2
<i>Tajwid Tilawah Wa Kitabatil Qur'an</i>	2
Islamic education	2
Civic education	2
The development of learners	3

## Semester 2 (23 credits total)

Course	Credits
<i>Istima' Mukatstsaf II</i>	2
<i>Kalam Mukatstsaf II</i>	2
<i>Qira'ah Mukatstsafah II</i>	2
<i>Kitabah Mukatstsafah II</i>	2
<i>Tarkib Mukatstsaf II</i>	2
<i>Khath Imlak</i>	2
<i>Amtsal Arabiyah</i>	2
<i>Pancasila</i>	2
Indonesian language for scientific purposes	3
Intro to education	3

## Semester 3 (22 credits total)

Course	Credits
<i>Ilmu Dilalah</i>	2

<i>Tathbiq Sharfi I</i>	2
<i>Tathbiq Nahwi I</i>	2
<i>Tarikh Adab</i>	2
<i>Tarikh Hadharah</i>	2
<i>Istima' I</i>	2
<i>Kalam I</i>	2
<i>Qira'ah I</i>	2
<i>Kitabah I</i>	2
Intro to philosophy	2

#### Semester 4 (22 credits total)

Course	Credits
<i>Tathbiq Nahwi II</i>	2
<i>Balaghah I</i>	2
<i>Jughrafiya</i>	2
<i>Tafahum Tsaqafi</i>	2
<i>Istima' II</i>	2
<i>Kalam II</i>	2
<i>Qira'ah II</i>	2
<i>Kitabah II</i>	2
Learning and teaching	4

#### Semester 5 (22 credits total)

Course	Credits
<i>Balaghah II</i>	2
<i>Khatabah</i>	2
<i>Qira'ah Al-Nushush Al-Turatsiyyah</i>	2
<i>Kitabah Maqalah</i>	2
<i>Tarjamah</i>	2

<i>Thariqah Tadris</i>	3
<i>Wasail Tadris</i>	2
<i>Taqwim</i>	2
<i>Manahij wa Kutub Madrasiyah</i>	3

## Semester 6 (22 credits total)

Course	Credits
<i>Dirasah Syi'riyah</i>	2
<i>Qira'ah Al-Nushush Al-'Ashriyyah</i>	2
<i>Ikhtibar Syamil</i>	3
<i>Tadris Mushaghar</i>	2
<i>Thariqah Bahts</i>	3
Translation	2
Islamic studies	2
Calligraphy	2
<i>Al-arabiyyah lil athfal</i>	2
Arabic for specific purposes	2

## Semester 7 (8-14 credits total)

Course	Credits
Project on translation	4
Method of Islamic education	2
Multimedia for teaching	4
Community outreach program	4

## Semester 8 (4-14 credits total)

Course	Credits
Thesis	6
Peer Teaching	4

In contrast to the public university above, below is the course outline in the Arabic department for undergraduate level offered in UIN Jogjakarta, an Islamic university which is under the administration of MoRA (<http://pba.uin-suka.ac.id/index.php/page/kurikulum>).

#### Semester 1 (20 credits total)

Course	Credits
Logics	2
Civic education	2
<i>Pancasila</i>	2
Intro to Islamic studies	2
<i>Tauhid</i>	2
<i>Qur'an and Hadis</i>	4
Arabic	4
Indonesian language	2

#### Semester 2 (20 credits total)

Course	Credits
Ethic and <i>Tasawwuf</i>	2
<i>Al-Khath wa al-Imla'</i>	2
Philosophy	2
<i>Fiqh and Ushul fiqh</i>	2
General psychology	2
Education	4
<i>Al-Nahwu</i>	6

#### Semester 3 (22 credits total)

Course	Credits
Philosophy of Islamic education	2

Educational linguistics	2
Educational psychology	2
Islamic history	2
<i>Al-Balaghah</i>	2
<i>Al-Sharf</i>	4
<i>Al-Istima' wa al-Kalam</i>	6

## Semester 4 (24 credits total)

Course	Credits
Counseling	2
Instructional media	2
Professional development	2
<i>Al-Kitabah</i>	4
Curriculum development	4
Lesson plan	4
<i>Al-Qiraah</i>	6

## Semester 5 (14 credits total)

Course	Credits
English	2
Evaluation of learning	2
Statistics	2
<i>Al-Tarjamah al-Tahririyah</i>	4
Methods in Arabic teaching	4

## Semester 6 (16 credits total)

Course	Credits
Sociolinguistics	2
Research method	4



Seminar on Arabic language	4
<i>Al-Tarjamah al-Fauriyyah</i>	4
Peer teaching	2

#### Semester 7 (8 credits total)

Course	Credits
Community outreach	6
Arabic for specific purposes	2

#### Semester 8 (6 credits total)

Course	Credits
Thesis	6

As can be seen from the course outlines of the public university (UM Malang) and the Islamic university (UIN Jogjakarta) above, UM offered more time and credits in teaching Arabic speaking and writing. In UM, a speaking subject is allocated 8 credit as well as writing. Meanwhile, in UIN, the time allocated for writing and speaking courses for each are 4 and 6 credits in which listening and speaking (*al-istima wa al-kalam*) are combined as one subject with 6 credits, which means each skill is allocated 3 credits.

#### 2.1.6 Arabic Textbooks Used in Indonesia

The MoRA regulations in 2008 reference the Standards of Competence and the Basic Competence of Arabic. These standards explain the definition and the purpose of Arabic learning in Indonesia. As a subject, Arabic is intended to encourage, guide, develop, and nurture the students' Arabic competencies and also to foster their positive attitudes towards Arabic in both receptive and productive skills. Receptive ability is the ability to understand listening and reading. Productive ability is the ability to use the language as a means of communication both orally and in writing. Having the Arabic skills and maintaining a positive attitude towards Arabic are very important in helping

to understand the sources of Islamic teachings: Qur'an and *Hadith*, as well as to be able to read Arabic books related to Islam. One of the most important elements that guide the process of Arabic learning is a textbook. This section will present a variety of selected Arab textbooks used in Indonesia, in which they are used at Islamic schools, *pesantrens* and universities.

### 2.1.6.1 Arabic Textbooks Used at Islamic Schools

The Arabic textbooks that circulate on the market are guided by the national curriculum that applied at the time the book was published. For the period of 2013 until now, the books used generally connect to the Curriculum 2013. The books might be published by private publishers or by the government. Books published by the government can be obtained free of charge through a program called BSE (electronic school books) and can be downloaded via the internet. For Arabic books published by MoRA, the book can be obtained at this link: <http://pendis.kemenag.go.id/index.php?a=artikel&id2=bukupaiarab#.WRYQtwlHZb>. In contrast, books published by private publishers are usually for sale in a number of bookstores or sometimes the publishers cooperate with several school parties so that students and teachers do not need to look for them in bookstores.

The following are examples of two widely used Arabic textbooks that are published by private publishers and used in MTs level.

Author	D. Hidayat	A. Saekhuddin and Hasan Saefullah
Title of coursebook	<i>Ta'lim al Lughah al Arabiyyah; Pelajaran Bahasa Arab</i>	<i>Ayo Memahami Bahasa Arab</i>
Publisher	Toha Putra	Erlangga
Volume	3 series	3 series
Topics	<i>ta'aruf, madrasah, bait, and usrah</i> (introduction, school,	<i>ta'aruf, madrasah, bait, and usrah, 'unwan</i> (introduction, school,

	home, and family)	home, family and address)
Language skills	Listening, speaking, reading, writing	Listening, speaking, reading, writing
Language focus	<i>Tarkib</i> (structure), vocabulary	<i>Tarkib</i> (structure), vocabulary
Teaching approach	Eclectic	Communicative

Table 2: Arabic Textbooks Used in MTs Level Published by

The table above shows that the two textbooks generally have almost the same content in terms of language focus and language skills. The topics introduced by both textbooks are similar. The only difference is the teaching approach. The book written by Hidayat used the eclectic approach, while Saekhuddin and Saefullah used a communicative approach in their book.

#### 2.1.6.2 Arabic Textbooks Published by MoRA

Arabic textbooks that are published by the government are for MI (grade 1 to 6), MTs (grade 7 to 9), and MA (grade 10 to 12), and are used in almost all public and private *madrasas* throughout Indonesia. These books connect to the Curriculum 2013 with a scientific approach. Here is an overview of the books.

1. *Bahasa Arab Pendekatan Saintifik Kurikulum 2013 Madrasah Ibtidaiyah* ('Arabic with Scientific Approach Curriculum 2013 for MI').

Arabic lessons at MI level are directed gradually to encourage, guide, develop, and nurture abilities and foster positive attitudes towards Arabic, which is limited to the ability to listen and to know the basic vocabulary in simple conversation. This book also emphasizes the importance of balancing the students' attitudes, knowledge and skills towards Arabic by integrating material or Islamic themes, introducing Middle Eastern cultures and contemporary cultures that are not against Islamic values. In this book, each lesson unit consists of four components, namely: reading vocabulary, reading pictures, listening to conversation, and exercises.

2. *Bahasa Arab Pendekatan Saintifik Kurikulum 2013 Madrasah Tsanawiyah* ('Arabic with Scientific Approach Curriculum 2013 for MTs').

This book is aimed at teaching students the four language skills: listening, speaking, reading and writing. To strengthen these four skills, the book also presents material that includes pronunciation, intonation, spelling, and grammar. The main topics of this book are: *al mufradat wa al ibarat*, *al hiwar*, *al tarkib*, *al qiraah*, and *al kitabah*. In addition, in this book students are also introduced to the Arab World and Islamic culture.

3. *Bahasa Arab Pendekatan Saintifik Kurikulum 2013 Madrasah Aliyah* ('Arabic with Scientific Approach Curriculum 2013 for MA').

This book contains core competencies, basic competencies, learning indicators, learning objectives, and a specific learning process. Each chapter contains core competencies (i.e. result to be achieved in the learning process in each chapter), basic competencies (containing basic competencies to be achieved in the learning process in a chapter), learning indicators (the ultimate goal to be gained after the learning process), learning objectives (goals to be achieved after going through the process of observing, questioning, exploring, associating and communicating in learning), and a learning process which includes: 1) listening, 2) conversation, 3) structure 4) reading, and 5) writing. The core material contains 1) a text that needs to be recited by a teacher for the listening section, and 2) a summary of grammar section, assessment, enrichment and review. This textbook for MA level covers topics such as describing self and personalities, schools, family, and hobbies. The grammar topics discussed include *mubtada-khabar*, *nakirah-ma'rifah*, *ma'ani harf al jar*, *al atf* and *masdar*.

### 2.1.6.3 Arabic Textbooks Used at *Pesantrens*

The Arabic teaching at *pesantrens* is quite unique. As an informal educational institution, Arabic becomes one of the mandatory subject to be learned by *santris*, in addition to the other subjects such as *tafsir*, *fiqh*, *tauhid*, etc. As mentioned earlier, *pesantrens* in particular do not have a curriculum or syllabus especially in the subject of

Arabic. Arabic is taught as a means to understand the Qur'an and *Hadith*. Thus, Arabic that is taught in *pesantrens* is more focused on classical Arabic, which utilizes the classic books (or so-called *kitab kuning*) as its main reference. Traditionally these textbooks are used and studied for generations from the last few decades until now. These textbooks are generally used in traditional *pesantrens*. Among the Arabic textbooks (especially in *Nahwu* and *Sharf*) that are used in traditional *pesantrens* are (Zarkasyi 1982: 88):

1. *Ajurumiyyah* or *Al-Muqaddimah al-Ajurrumiyyah fi Mabadi' Ilm al-Arabiyyah* by Abi Abdillah Muhammad ibn Daud al Sonhaji
2. *Nazm Al Imrithy* by Syarfuddin Yahya Al-Imrithi
3. *Al Mutammimah* by Abdullah ibn Ahmad Al Fakihi
4. *Sayrh Ibn Aqil li Alfiyah Ibn Malik* by Bahauddin Abdullah ibn Aqil al Aqily al Mishry
5. *Mugni al Labib* by Abu Muhammad Abdullah Jamaluddin ibn Yusuf ibn Ahmad
6. *Matan al Bina al Kaylani* by Abdullah Al Danqiri
7. *Al Kafrawi* by Hasan Al Kafrawi
8. *Hallul Uqud min Nazm al Maqsud* by Muhammad Alisy
9. *Al Amsilah al Tashrifiyyah* by Muhammad Ma'sum ibn Ali
10. *Jawahir al Maknun* by Ahmad al Damanhuri
11. *Jawahir al Balagah* by Ahmad al Hasyimi
12. *Syarh al Kafi* by Muhammad al Damanhuri
13. *Kawakib al Durriyyah* by Muhammad Ahmad ibn Abdul Bari

Some of the traditional *pesantrens* that use these textbooks are *pesantren* Sidogiri, East Java; *Pesantren* Termas, Central Java; *Pesantren* Al Munawwir Krapyak, Central Java; *Pesantren* Musthafawiyyah, Tapanuli North Sumatra; and *Pesantren* Langitan, East Java.

Among the Arabic textbooks mentioned above, *Ajurumiyyah*, *Al Imrithy*, *Alfiyah*, and *Syarh Ibn Aqil* are the most popular books on *nahwu* used in traditional *pesantrens* in Indonesia from a few decades ago to the present day. The most widely *sharf* book used is a book titled *Al Amtasl al Tashrifiyyah*. These books reflect the level of Arabic language skills. *Ajurumiyyah* is a book for beginners. *Al Imrithy* is a textbook for pre-

intermediate level. *Alfiyah* and *Syarh Ibn Aqil* are books for intermediate to upper intermediate level. In traditional *pesantrens*, in addition to studying these books, usually the *santris* are also required to memorize these books, like memorizing the Qur'an. *Ajurumiyyah*, *Al Imrithy*, and *Alfiyah* are the most popular Arabic grammar books to memorize. Traditionally the *santris* recite *Al Imrithy*, *Alfiyah*, or *Al Amtsal al Tashrifiyyah* simultaneously in classroom before a lesson begins. In fact, there is a perception among *santris*, that whoever can memorize the entire contents of these books is considered to have mastered the Arabic language. As classical textbooks, these books do not provide the *santris* or students with exercises or grammar review.

*Ajurumiyyah* is considered one of the most popular Arabic books for beginners in Indonesia. Perowne even mentioned that this book is very popular all over the world. "The *Adjrumiieh* is a well known and useful compendium of Arabic syntax. It is regarded by the Arabs themselves as a standard educational work." (Perowne 1852: i). This book has been translated into a number of languages, such as into German (Trump 1876), English (Perowne 1852), Italian (Mattioli 2017), and Indonesian.

*Alfiyah* is very unique because it is written in stanza form in more than 1000 verses. In Indonesia, this book is studied by the *santris* who have completed the basic book *Ajurumiyyah* and *Al Imrithy*. Like the two previous books, most *santris* also try to memorize the verses in *Alfiyah*. This book deals with wider grammar and morphology topics than the topics in *Ajurumiyyah*, such as the study of *ta'ajjub*, *al 'adad*, *al waqf*, *al tashgir*, *al imalah*, *al ibdal*, etc.

In contrast to the traditional *pesantrens*, modern *pesantrens* use their own Arabic textbook with its own characteristics. Among the most widely used books in modern *pesantrens* are as follows:

1. *Durus al Lughah al Arabiyyah* by Mahmud Yunus (first published in 1927) published by Al Hidayah Jakarta. This book is considered the first Arabic textbook in Indonesia that uses modern methods for its time. The author has revised this book several times, namely in 1930, 1936, 1952, and 1980. According to the author, this book is expected to be a self-study Arabic textbook without a

teacher. The aim of this book is to enable students to self-learn Arabic without a teacher. This book covers *nahwu*, *sharf*, and language skills that include reading, writing, and conversation (speaking). The book comprises four parts. Part one contains basic daily conversations. The goal is that students are expected to familiarize themselves with the basic expressions used in everyday conversation. Therefore, in this volume, it introduces vocabulary related to class, at home, neighborhood, *isim isyarah*, pronouns, numbers, *jar* (preposition), adverb, colors, adjectives. All lessons are followed by drills and exercises. The second part introduces *fi'l mudlari* '(impefective)', *fi'l amr* (imperative), and *la al nahiyah* (*la* for negatives) which are combined with various topics for using in daily conversations. The third volume covers reviews, conversations, and grammar rules (*qawaid*) from the 2<sup>nd</sup> volume. This volume introduces new topics on *ism fail* (agentive), *isim maful* (object), *mufrad* (singular), *musanna* (dual), *jamk* (plural), *ism makan* (locative), *ism zaman* (adverbs of time), *huruf al jar* (prepositions), *jumlah al fi'liyah* (verbal sentence), *jumlah al ismiyyah* (nominal sentence), *nasb fi'l mudlari* (accusative), *jazm fi'l mudlari*, *kaana* and its sisters, *anna* and its sisters, *na't man'ut*, *atf*, *mudaf ilayh*. For the last volume of this book, 33 lessons are introduced, such as *zharf*, *hal*, *maf'ul mutlaq*, *af'al al hamsa*, *asma' al khamsah*, *badl*, *tamyiz*, *fi'l lazim* and *muta'addi*, *mu'rab* and *mabni*, etc. which cover review of the lesson, conversation, grammar rules, and are followed by exercises.

2. *Durus al Lughah al Arabiyyah ala al Tariqah al Haditsah* by Imam Zarkasyi and Imam Syubani (first published in 1940) published by Trimurti Gontor Ponorogo. This book is considered the second modern Arabic book ever used in Indonesia after Yunus' book that is written in Arabic. This book uses the direct method. The book is intended to enable students to use the Arabic language for communicative purposes and writing and reading skills. This book comprises two volumes. Volume one consists of 25 unit lesson which cover topics on school supplies, classrooms, reading about Indonesia, parts of the body, colors, directions, days and times, etc. It is followed by introducing the grammar topics

such as on *ism isyarah, istifham, zharf, li, dlamir muttasil, mufrad-mutsanna, jamak, adad-ma'dud, ism tafdil, fi'l mudlari, fi'il amr*, etc. All topics are followed by drills and exercises. Besides *pesantren Gontor*, some *pesantrens* affiliated with Gontor use this book, such as *pesantren Al Amin Sumenep, Madura* (Ubaidillah 2016).

3. *Jami' al Durus* by Mustafa al Ghalayini (1912) published by Manshurat al Maktabah al Ashriyyah Beirut. This is a comprehensive textbook on *nahwu* and *sharf* for beginner-intermediate learners compiled in three volumes. This book contains 12 chapters that discuss a variety of topics in *Nahwu* and *Sharf*, such as *fi'l, Ism, Tashrif al Asma' and Tashrif al Af'al, I'rab, Tawabi' al I'rab, Hurf al Ma'ani*, etc.

#### 2.1.6.4 Arabic Textbooks Used at Undergraduate Level

Mostly, Islamic universities create and use their own Arabic textbooks. However, some of them use standard Arabic textbooks, such as *Al Arabiyyah lin Nasyiin* (ALN) and *Al Arabiyyah bayna Yadaika* (ABY).

##### 1. ALN Series

This series is used in some Islamic universities and public universities. Some of the universities that use this book are UIN Malang, UM, and Indonesian University of Education (UPI) Bandung. UIN Malang uses ALN books for all new students in all majors at the university. This book is used in Arabic language intensive programs. In the Arabic department at UPI, this book has become a reference book for courses such as *Arabiyyah Asasiyah* I and II; *Muhadatsah* I, II, III, IV, and V; *Insya 'II* (<http://arab.upi.edu>).

The ALN is written by Mahmud Ismail Shinny, Nasi Mustafa Abdul Aziz, and Muhtar Tahir Husain, published by Wizarah al Maarif Al Mamlakah al Arabiyyah. It was first published in 1983. This book is publicly printed and distributed free of charge worldwide. In Indonesia, this book is distributed by the Saudi Arabian embassy to several Islamic educational institutions ranging from *pesantrens* to universities.



This book contains appropriate vocabulary exposure and practice according to students' language level with pronunciation work and writing tasks. This book has a range of reading and listening material and a workbook. This book is also accompanied by a teacher's guide to help the teacher with procedures and give them extra ideas for teaching. This book is complemented with exercises and drills to engage students in improving their four language skills as well as introduces learners to Islamic and Arabic cultural awareness.

Areas of Interest	Description
Price and availability	Distributed mostly for free by the Saudi government, but some institutions or learners can buy it at bookstores
Volumes	6 series
Instructions	Clear instructions in modern Arabic
Teaching Methods	Direct method and communicative
Syllabus	The book covers the language areas of grammar, vocabulary, pronunciation, function.
Language skills	The book promotes the four language skills, i.e. it provides skills activities with drills and exercises to engage students.
Topics	The book contains a variety of topics based on students' language level.
Cultural appropriacy	The materials used in the book are appropriate for the cultural situation of students. It also presents with the learning culture, especially on the Arabic and Islamic culture.
Teacher's guide	The coursebook is accompanied by a teacher's guide.

Table 3: A Description of ALN Series Book

## 2. ABY Series

This series of 3 books is written by Abdul Rahman Ibn Ibrahim Af Fawzan, Mukhtar Al-Tahir Hussain, and Muhammad Abdul Khaliq Muhamad Fadhl, who are educators and linguists based in Riyadh, Saudi Arabia. The series is published by Arabiyya lil Jami'. This book incorporates modern and classical Arabic as well as grammar. In this book students learn the following:

- a. to greet others and introduce yourself
- b. to ask basic questions and then reply
- c. to describe your family members and what they do
- d. to describe your home
- e. to speak about your daily routine
- f. to speak about your meals and the foods you like
- g. to converse about prayers and prayer times
- h. to speak about school and studies
- i. to say the time in Arabic
- j. to converse about your job
- k. to count objects and practical applications for knowing the numbers

This book covers linguistic competencies, communicative competencies, and cultural competencies. The linguistic competencies introduced in this book include listening, speaking, reading, and writing skills. In addition, Arabic phonetics, vocabulary, and syntax-grammar are also introduced. In cultural competence, this book presents examples related to Islamic culture and international culture which do not oppose Islamic principles. The book also includes a dictionary and cassettes for listening. This book is used such as at IAIN Lampung, Sumatera.

## 2.2 Attitudes

This second part of the literature review is devoted to discussing attitudes. It begins with definitions of attitudes, followed by approaches and related methodologies used

in researching attitudes. Then the subchapter ends with a brief description of previous studies on attitudes.

### 2.2.1 Definitions of Attitudes

The word *attitude* is derived from Latin *aptitude* and Italian *atto* which means aptitude for action or to have a tendency towards certain actions (Baker 1996: 11). This definition can be referred to the view of mentalist perspective. Fasold (1984) stated that attitude is the state of readiness or an intervening variable between stimuli that affects a person and his response to stimuli. This view argues that we cannot directly observe attitude. The response that we give to a stimulus cannot in itself be summed up as attitude. There are a number of intervening variables that should be taken into account in viewing the relationship between stimulus and response.

The concept of attitude can also be defined by the classical view of Allport (1935). For Allport, as cited by Baker (1992: 11), the attitude is “a mental or neural state of readiness, organized through experience, exerting a directive or dynamic influence upon the individual’s response to all objects and situations with which it is related.” Although there are a number of definitions of attitude, Allport’s definition seems to be a generally agreed-upon definition (Matsuda 2000: 27).

Additionally, Allport (1954), as cited in Garrett (2010), defines attitude as “a learned attitude disposition to think, feel and behave toward a person (or object) in a particular way.” In this definition he emphasizes not only the affective attitudes but also broadens the definition to cognition and behavior. Furthermore, Oppenheim (1982: 39) includes a more elaborative definition in which he includes the ways that attitudes are manifested, by saying that:

*“It is an inner component of mental life which expresses itself, directly or indirectly, through much more obvious processes as stereotypes, beliefs, verbal statements or reactions, ideas or opinions, selective recall, anger or satisfaction or some other emotion and in various other aspects of behavior.”*

Gardner (1985: 9) acknowledges that “attitudes are related to behaviour, though not necessarily directly,” while others such as Fazio (1990) refuses to include behaviour within a definition of attitudes. Baker (1992: 10) even makes an explicit link between attitude and behaviour in his definition, stating that “attitude is a hypothetical construct used to explain the direction and persistence of human behaviour.” The definition reveals that the attitude is an abstract construct. It cannot be directly observed. Therefore, attitudes are latent, inferred from the direction and persistence of external consistent patterns in behaviour (Baker 1992), but this does not mean that they are bogus (Garret 2010).

However, using Sarnoff’s (1970: 279) definition of attitude as “a disposition to react favourably or unfavourably to a class of objects,” attitude therefore is an evaluative orientation to a social object of some sort, such as to a language, political policy, and so on. As a disposition, attitude can be viewed as having a degree of stability that can be measured.

Dawes (1972: 15-16) concludes the definition of attitude as follows:

- a. Attitude is learned and not hereditary;
- b. Attitude is obtained from interaction with surrounding people;
- c. Attitude is always related to the object of the attitude, which it can be concrete or abstract;
- d. Attitude contains readiness to act in a certain way toward the object of the attitude;
- e. Attitude is affective, meaning attitude includes a feeling that can be expressed through a person's choice of an object of attitude (e.g. positive, negative, or neutral);
- f. Attitude contains dimensions of time, meaning that it can be proper for a certain time but not for another time;
- g. Attitude contains elements of continuity, meaning that it consistently lasts a long time;
- h. Attitude is recognized through interpretation.

Based on the above definitions, it can be concluded that attitude cannot be considered a single domain but has several components, i.e. cognitive, affective, and conative (Fasold 1984, Deprez & Person 1987, Baker 1992). In relation to this, attitudes can be seen as a network of belief (cognition) and value (affection) that predisposes an individual (connotation) to act to attitude object.

### 2.2.2 Approaches to Attitudes

Fasold (1984) explained the rubric for studying language attitudes based on the nature of attitude. There are two orientations to consider when studying language attitudes: the mentalist view and the behaviourist view. The former concerns the inner state of readiness that can be inferred via behaviours or reports of attitude. The latter refers to responses to social situations for a given language.

The first orientation is based on the view that attitude is a combination of three conceptually different reactions to a particular object (Rosenberg and Hovland 1960, Baker 1992, Eagley & Chaiken 1993). These reactions are divided into three major components, i.e.: (1) affective, dealing with emotion, such as love or hate, like or dislike of an object; (2) cognitive, referring to belief, opinion, and evaluation to an object; and (3) conative, related to behavioral intention and action tendencies. This approach is illustrated in the figure below.

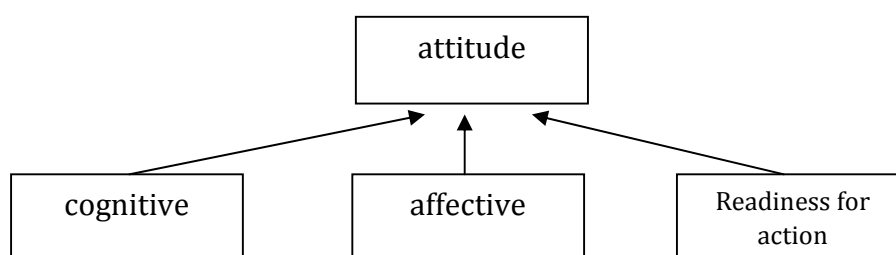


Figure 2: Three Components of Attitudes

Eagley and Chaiken (1993) define attitude as a psychological tendency that is expressed by evaluating a particular entity with some degree of satisfaction and dissatisfaction. Assessment refers to all forms of assessment responses, whether clear or

vague, cognitive, affective, or relating to the way it behaves. They also emphasize status as an awake hypothetical attitude that becomes a barrier between certain classes of stimuli and responses that can be observed. Eagley and Chaiken (1993: 10) furthermore described the notion of attitudes as shown in Figure 3 below.

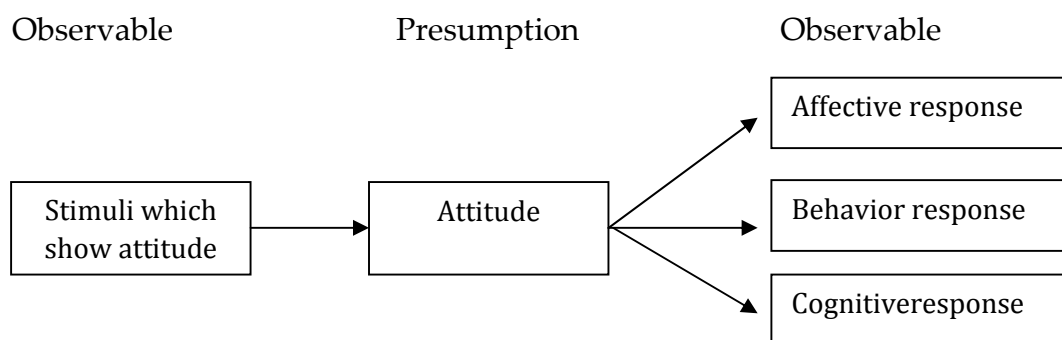


Figure 3: The Concept of Attitudes

It seems that the conception of attitudes above is closely related to the views of the mentalist (cf. Fasold 1984, Knops 1987). The mentalists view attitude as an intermediary (intervening variable) which connects stimulus, object, and response to the object (Figure 2), while the conception of attitudes proposed by Eagly and Chaiken (Figure 3) considers attitude as a barrier between stimulus and response. Nevertheless, it is precisely because the attitude in their conception serves as a link between stimulus and response which makes it a means of predicting behaviour.

Due to lack of consistency among affective, cognitive and behavioral reactions, people sometimes do not think or act in accordance with what they feel. The second approach to attitude contests the concept of this multidimensional view. This concept considers both the affective component solely as an indicator of the nature of the relevant assessment, so as to use one term only, i.e. affect or feeling. In addition, attitude is used to refer to more general things: positive and negative feelings about person, object or issue (Petty & Cacioppo 1981: 7). This definition is called unidimensional because they focus only on one component of attitude. This view can

be linked to the opinion of Fishbein and Ajzen (in Deprez & Persoons 1987) which considers the attitudes to consist of only one component, namely affective. Fig. 3 below illustrates the concept.



Figure 4: Unidimensional Component of Attitudes

In this study, I followed the multidimensional approach of attitudes proposed by Rosenberg and Hovland (1960), Baker (1992), Eagly and Chaiken (1993). It is worth stressing here that ignoring the cognitive element means ignoring pupil's cognitive and intellectual development. Learning is a cognitive process which includes an internal representation that drives achievement (McLaughlin & Robbins 1999: 545). In other words, the cognitive aspect deals with individual activities at the level of internal information structure, which includes symbolic representation and processes that transform the symbolic expression (Greeno & Collins 1996: 40). Besides, the conative aspect cannot be ignored since it can determine the tendency of an individual's attitude toward the attitude object. Considering those factors, the attitudes in this study include three components: cognitive, affective, and conative.

### 2.2.3 *Language Attitudes*

From a psychological point of view, attitude is defined as a mental state of readiness to respond to something based on past experiences and influencing behavior toward a specific object (Allport 1935). Attitude is an important factor in constructing motivation in individuals, especially in language learning (Sandoval-Pineda 2011, Ajape et.al. 2015, Alkaabi 2016, Ishag 2016). Attitude, however, is not the only factor involved in constructing motivation. Motivation is the desire to achieve a goal (Gardner 1985). Consequently, the difference between attitude and motivation is that the former is

object specific and the latter is goal specific (Baker 1992). In this inquiry, only attitudes are investigated. To put it simply, the interest of this study is in the factors called object specific, namely attitude toward language.

In regard to language attitude, Anderson (1974: 47) distinguishes two types of attitude: linguistic and non-linguistic attitude. Non-linguistic attitude refers includes political attitude, social attitude, aesthetic attitude, and so on. Both types of attitude may consist of beliefs, but only one is about language (Kayaoglu 2013). Cooper and Fishman (1973) interpret the definition of language attitude based on its reference which includes language, language behaviour, and things related to language or language behaviour as signifier. Thus, attitude toward language (for example towards Arabic) or toward distinctive features of a language (phonological variant, for instance), or towards language as marker of a community (English as the language of Britain or the United States) is an example of language attitudes. In contrast, attitude towards the Jews or a secular domain is not considered language attitude (Holmes 2001).

Anderson (1974) additionally asserts that language attitude is a system of beliefs associated with language that occur in a relatively long period, and of an object language that provides the tendency of someone to act in a certain way he likes. Furthermore, Anderson (1985) distinguishes language attitude in a narrow and a broad sense. In the narrow sense, language attitude is viewed as a solely one-dimensional concept, while beliefs (or knowledge) and behaviour are seen as separate symptoms. In a broader sense, language attitude deals with descriptive beliefs (content of attitudes) and a range of responses (exhortative beliefs) which may exist besides the evaluation of attitude. Meanwhile, Pap (1979) argues that in the narrower sense, language attitude refers to judgment of a language and judgment of a speaker of a particular language as an ethnic group with a specific personality or characteristic, etc. In the broader sense, language attitude includes the actual selection of a language and language learning or actual language planning.

Cooper and Fishman's (1979) opinion seems to be more specific in viewing language attitude as directed to its reference, i.e. language. In addition, language



behavior and other factors related to language behavior are an equally integral part of language. Nevertheless, their view is apparently still too narrow because they negate speakers of language. This certainly cannot be ignored because a language and its speakers are like two sides of a coin. In other words, language cannot stand alone without the existence of speakers and vice versa. This is a claim put forth by Burns, Matthews and Nolan-Conroy (2001), who argue that the definition of language attitudes must be expanded to include the language users or the language variation.

#### *2.2.4 Scope of the Study*

As described above, attitude plays an important role in behavioural models of social-psychology (Stahlberg & Frey 1996: 206). The concept of attitude is very popular in social-psychology, where psychology aims to explain and predict human behaviour, and attitudes considered to affect behaviour, the social attitudes thereby serving as an indicator to predict behaviour. To change behaviour certainly should first start with changing the attitudes.

Research on attitude has continued to evolve and has become a debate in social-psychology. Psychologists pay so much attention to attitude that Allport (1954) considers it the most significant cornerstone in the study of social-psychology, and Knops (1987) also considers it one of the main concepts in social-psychology. Social-psychology has even been defined as the scientific study of attitudes (Allport 1954, Triandis 1971).

In addition to being a discussion in social-psychology, attitude is also attracting much attention in learning. In learning contexts, attitude is considered both as input and output. For example, a positive attitude towards mathematics or language learning can be a vital input in the achievement of mathematics or language. Attitude thus is an influential factor that affects educational outcomes. It can also be the result of learning itself (Baker 1992: 12).

Having discussed the definitions and the approaches to the study of attitudes above, this study deals mainly with language attitudes. In particular, the present study

mainly involves itself with attitudes towards FL, given the fact that Arabic is a FL in Indonesia.

### *2.2.5 Limitations of the Study*

Regarding attitude investigation, the present study has two limitations. The first limitation is the ability to generalize from the results. The generalization of the survey results beyond the participants should be done carefully. Since this research provides some general information about attitudes and self-concept of university students toward Arabic in Malang, Indonesia, the participants cannot represent all Indonesian university students. In a more specific case, the students involved in the interviews were also on a voluntary basis, so the results cannot be generalized beyond the participants. In addition, the possibility of a sampling error, selection error, and frame error might exist in this study. Secondly, as stated by Baker (1992), attitudes are not static but change constantly. However, this study does not capture any change in attitude due to the limited time for data collection. This study is able only describe the attitudes of the participants within a specific period of time.

### *2.2.6 Significance of Studying Language Attitudes*

Baker (1992: 9-10) highlights three points that can explain the importance of attitudes. First, attitude is an everyday and familiar notion that appears and becomes part of a terminology system of individuals and a common terminology that allows scholars to bridge research and practice, theory and policy. In the linguistic context, attitude towards language is very important in language maintenance, preservation, decay or death. Secondly, attitude presents an indicator of thoughts and beliefs, tendencies and desires of a community. Furthermore, Richards and Schmidt (2002) added that the measurement of language attitude provides information that is useful to language teaching and planning. Third, the study of attitude provides an important social research route to access. It is used as an explanatory variable that has proven a valuable construct in theory and research, as well as policy and practice in many areas.

Furthermore, studying language attitude as part of sociolinguistics has implications that can be observed in both the micro and macro level. On a small scale, the significance of attitude can be seen when a person has a positive attitude towards a language that can improve his language learning. Research on language learning has revealed a strong correlation between positive attitudes to language learning success (Quiles 2009). In addition, positive attitude towards a language and its community is expected to create better learning, while negative attitude is a factor that unfavorably affects learning (Al Maiman 2005).

At the macro level, examining attitude towards language has considerable implications. It is able to tell the context of a language at a particular time and predict its position in the future (Friedrich 2003). Investigating attitudes of a language community also can reveal how far it has spread or decayed (McKenzie 2008), and positive attitudes can promote the valuable use of a language (Marti et al. 2005). Romanie (1995: 290) mentioned that “the study of language attitude is important because attitudes represent an index of intergroup relationships and they play an important role in mediating and determining them.” Furthermore, language attitudes may shed light on awareness of language situations (Garrett 2001) and help to understand social structure (Fasold 1984).

### *2.2.7 Measuring Attitudes*

As stated in the previous subchapter, attitude is a latent, multi-dimensional, and hypothetical construct within a personality. Therefore, it is measured by observing the overt behavior, with the assumption that the behavior designates an attitude object.

There are various types of methods and techniques that have been utilized in investigating language attitude since the 1960s, when attitude studies were first conducted. These methods and techniques are mostly classified according to two categories: direct approach and indirect approach. Furthermore, from the mentalist perspective, measurement of attitude is considered problematic and there can be some difficulty in inquiring into one's internal mental state (Rajecki 1982, Appel & Muysken

1987, Putz 1995, Oppenheim 2001). To overcome these problems, the mentalist proposes a solution. The chosen approach should apply two types of measurement when investigating attitude, i.e. direct and indirect method (Park 2006, Chin & Wigglesworth 2007). In addition to those two approaches, McKenzie (2006) added societal treatment approach as a method in studying language attitude. This approach is rarely mentioned in mainstream literature of language attitude studies.

In the direct method, the research instruments are a questionnaire and interview. This approach is attempting to determine a person's attitude toward a language in an open investigation. Schwarz (2008) points out that the direct approach is based on the premise that individuals have access to their attitude and manage to express it accurately. This method may, however, be unable to accurately determine the subject's attitude, and it seems rather to investigate the cognitive components of attitudes (Chin & Wigglesworth 2007). Additionally, the honesty of participants in answering the questionnaire or interview is also a weakness of this method. That is why some sociologists such as Labov (1966), Cohen (1974), and Woolard (1992) chose the indirect method. Even though the direct method has been subjected to criticism, this does not mean it should be ignored as a significant measurement technique. As a matter of fact, most studies on language attitude use the direct approach and this is obvious with an examination of the numerous studies worldwide (Djennane 2016).

In contrast to the direct method, the indirect method deals with evaluating individuals' attitudes toward a language without asking them about it directly. The assumption is that attitudes exert a systematic influence on individual's performance on a variety of tasks and that the size of this influence can be seen as an index of the underlying attitude (Schwarz 2008: 50). The indirect method was developed by Lambert, Hodgson, Gardner, and Fillenbaum in the 1960s when they investigated valuational reactions to spoken languages. The indirect attitude measurement instrument is called Matched Guise Technique, i.e. participants are asked to respond to certain spoken languages.

McKenzie (2006: 51) points out that societal treatment, also called the content analysis method, is designed to be unpretending in which the researcher infers the attitude of respondents from his observed behaviour or from document analysis. This kind of method is usually conducted in qualitative studies and through participant observation or ethnographic studies. This method is often considered less strict by many sociolinguists, especially those from the social psychological tradition. However, a societal treatment method can be conducted in a context where there are limitations on time or access to informants is not possible. McKenzie (2006) provides examples of studies which used this type of method in investigating language attitudes, such as Haarmann (1986, 1989) who studied the use of foreign language in advertising in Japan.

#### *2.2.7 Previous Studies on Language Attitudes*

Research on language attitudes started around the 1950s. However, studies on language attitudes were initially mostly conducted by social psychologists rather than by sociologists. Anderson (in Suhardi 1996: 40) explained that Hoenigswald is generally considered the first and the most instrumental person in conducting research on language attitudes. Hoenigswald's study inspired linguists and practitioners all around the world to further investigate on language attitudes.

Research on language attitudes began to flourish in the West when Lambert and his colleagues introduced matched guise technique in their study. This study was then followed by other researchers because Lambert is deemed to have been inspired to measure attitudes. Lambert is considered to give more clear results in measuring language attitude of the respondents for using the statistics so that the results can be seen through the figures. Research of this kind is quantitative. However, there are also researchers of attitude who employ a qualitative approach in their studies, such as Ferguson (1959) and Nader (1962) did. Over time, language attitude studies have been carried out all over the world, on languages such as English, Indonesian, Chinese, German, Finland, and Arabic.

This study focuses mainly on attitudes towards Arabic. In regard to Arabic in an Indonesian context, studies addressing language attitudes are very rare, if not totally absent. The following review sheds some light on the attitude towards the Arabic language and non-Arabic language that researchers have found.

#### 2.2.7.1 Studies on Attitudes toward Arabic

Nader (1962) examined the position of Arabic in Lebanon. He involved respondents from the top layer of Christians residing in Beirut, the middle class Christians living in Zahle and the Shi'ite Muslims who lived in poor areas in the southern part of Bekka Valley. They were all native speakers of Arabic. His study revealed that the purest Arabic was that used by the poor Muslims. Other conclusions of his study were that use of the prestigious dialect was not related to the prosperity of a region or status of a speaker. His study is in line with research conducted by Gumperz (1958) who investigated a language in Khalapur, Northern India and also research by Samarin about attitudes of the Central African speakers towards Sango language. Both researchers concluded that the language variety used by groups or high caste do not necessarily correlate to their prestige.

Rokhman (1996) investigated *santris'* attitudes towards Arabic, Indonesian, English and the vernacular languages in Indonesia. His study was conducted at a *pesantren* in Central Java, Indonesia. Data were collected from questionnaires, matched guise, interviews and participatory observation. From his analysis, he found that there were three basic attitudinal aspects of *santris* on language attitudes, namely cognitive, affective, and conative. The *santris'* language attitudes were categorized into four groups: attitudes towards Indonesian, attitudes towards vernacular languages, attitudes towards Arabic, and attitudes towards English. Concerning their attitudes towards Arabic, the *santris* possessed a positive attitude toward this language. His study also revealed that language attitude is closely influenced by social factors, i.e. gender, age, education, and participants' mother tongue. Although this study did not

specifically investigate the attitudes towards Arabic, it highlighted the development of Arabic itself in an Indonesian context.

Aladdin (2010) examined the non-Muslim Malaysian students' attitudes toward learning Arabic and their attitudes towards Arabic native speakers. The study aimed to investigate the motivational orientations among learners who were learning Arabic as a FL. The findings revealed that they held a highly positive attitude toward FLs, and held moderately positive attitudes towards Arabic language and its native speakers. The respondents were motivated to learn Arabic for instrumental reasons with the need to fulfil the university requirement having the highest ranking.

Furthermore, Yusri et.al (2012) investigated students' attitudes towards Arabic in Malaysia. He studied the students' speaking skill attitude from cognitive, affective, and conative aspects. The results showed that from the cognitive aspect, students held a positive attitude towards Arabic although they emphasized other subjects. From the affective aspect, learners held a positive attitude towards Arabic. The conative aspect revealed that students wanted to continue learning Arabic in the future.

Several studies also examined attitude toward the use of standard Arabic. Almahmoud (2012) investigated the attitude of Saudi university students toward the use of Arabic and English. He utilized direct and indirect methods, in which 260 students participated in the questionnaire and the matched guise test and a focus group. The results uncovered that the participants had a positive attitude to English. Their attitudes to Arabic varieties were found to be the same but less positive than their attitude to English. The finding of the indirect method showed that English was believed to be superior. In the direct approach it was found that in general the participants showed a positive attitude to standard Arabic in all three aspects of attitude: knowledge, emotion and action. This attitude was influenced by religious, linguistic and cultural factors.

Murad (2007) studied the language attitude of Iraqi native speakers of Arabic toward two Arabic varieties in Iraq, i.e. Standard Arabic and Iraqi Arabic. The sample of the study comprised 196 participants divided into 107 college students and 89 non-

students. The results demonstrated that there were significant differences between students and non-students towards their language attitudes. Non-students held significantly positive attitudes towards Iraqi Arabic, while students preferred Standard Arabic to Iraqi Arabic.

Bani Khaled (2014) explored the attitudes of Jordanian learners of English towards Standard Arabic. He found that the students of English showed a clear awareness of the role of Standard Arabic as their mother tongue and symbol of identity. The earlier findings were strongly confirmed by the findings of Mizher and Al Haq (2014). Mizher and Al Haq (2014) found that the respondents preferred the use of Standard Arabic in academic contexts in general and in conferences held at local and national levels and it was also preferred in academic interaction.

Al-Nofaie (2010) investigated teachers' and students' attitudes toward that issue in a Saudi intermediate school for females. The findings showed that the teachers and the students held positive attitudes towards using Arabic. They preferred using Arabic in specific situations and for certain reasons. The findings were confirmed by the study of Mizher and Al Haq (2014) as well.

In a more recent study, Djennane (2016) investigated students' attitudes and teachers' attitudes towards the Arabization of sciences. The research was carried out using mixed methods to collect data, using semi-structured interviews, classroom observation, and closed-ended questionnaires. His analysis of the data revealed that the emerging problems faced by both the students and teachers in the medium of instruction were the switch from Arabic to exclusively French at the university. This caused a quite serious problem that resulted in the negative achievement of students' learning. The students were faced with the difficulty of simultaneously learning the scientific content and the language through which the content was delivered. As a result, the majority of students expressed their negative attitude towards French, paralleled with positive attitudes towards Arabic teaching instruction. Most of the teachers showed a negative attitude towards the implementation of Arabization in the scientific field.



### 2.2.7.2 Studies on Attitudes towards Languages other than Arabic

Language attitude studies have been carried out for different languages other than Arabic, such as English, Indonesian, Chinese, German, Finnish, and Thai. Most research focuses on English. In this section, a few relevant studies will be presented, beginning with English studies, followed by Indonesian, Chinese, German, foreign languages in Finland, and finally attitude towards the Thai language.

Aziz (1994) and Rahman (2008) both studied attitudes toward English in Malaysia. Both Aziz and Rahman found that students in Malaysia showed a positive attitude toward English. Rahman additionally noted that students felt that the Malaysian variety of English should be standardized.

Al Mamun et.al (2012) studied attitudes toward English among university students in Bangladesh. The study found that students showed felt positively toward English language and this could be attributed to the fact that they were instrumentally motivated toward English. The same result was also found by Yu (2010), who investigated the language attitude of Chinese university students toward English in China. His study showed that Chinese college students held a positive attitude toward the English language and China English.

Parveen and Mehmood (2013) investigated attitudes toward different varieties of English and the importance of Pakistani English as a non-native variety of English. The respondents of this research accepted that Pakistani English exists but were determined to learn Standard English, as they considered it a means of gaining prestige and success in the globalised world. They thought that Standard English is important for international relations and future professional opportunities.

In the Indonesian setting, Budiawan (2008) studied the influence of language attitude and motivation towards achievement on Bahasa Indonesia and English among senior high school students. The study found that although students have a favorable feeling toward Indonesian and English, they showed a low motivation of learning towards both languages. He also found that language attitudes and motivation of learning language influence the achievement of Indonesian and English subjects.

Concerning attitudes towards Chinese, Dede (2004) investigated the attitudes of Xining residents towards the Qinghai dialect and Standard Chinese. The three components of attitudes (affective, cognitive and behavioural) were measured. His study found that the behavioral component showed a negative attitude, the cognitive component suggested a positive attitude, and the affective component was mixed. He also conducted smaller surveys in Xi'an and Chengdu. The finding was that residents of Xining had a negative attitude towards their local dialect.

Chiung (2001) studied the language attitudes towards Taibun, a dialect in China. The findings were that the students showed a positive attitude toward Taibun. In addition, students' background also affected their evaluation to the orthography factor. The most significant factors were major, place of residency, national identity, language ability, and assertion on national identity.

Sagin Simsem et.al (2007) investigated the current status of German as a foreign language among Turkish students and their attitudes towards German language and culture in a Turkish educational context. The findings highlighted the fact that close socioeconomic ties with Germany and the European Union boosted the significance of knowledge of the German language in various aspects of life. As a result, the attitude toward the German language and culture were found to be instrumentally positive in the sense that the German language and German culture served to facilitate the learner's inter- and cross-cultural and linguistic development.

Recently, Ishag (2016) investigated attitudes in relation to motivation of Sudanese university students towards English and German. His study compared and investigated the motivational and attitudinal orientation of Sudanese students towards learning English and German. The study was intended to investigate the correlation between students' level of motivation and their attitudes. The results of his study showed that Sudanese students held positive attitudes towards learning English and German. They were also instrumentally motivated to learn English. Meanwhile, students who studied German showed a more positive attitude towards German compared to those who studied English. In terms of gender, female students

demonstrated a higher level of motivation to learn English in comparison to their male counterparts. Finally, Ishag's study did not find any correlation between students' level of motivation and their attitude towards the target languages.

An interesting study done by Kansikas (2002) explored students' attitudes towards foreign languages in Finland. The researcher found that students considered English to be the easiest and most precise foreign language to learn. English was also considered nice, easy, and suitable for international communication. German was considered the most correct and serious language. Russian was considered the most difficult language and only suitable for Russians. And French was thought to be the most beautiful language, suitable for romantic TV series, music, poetry, and literature. Estonian was regarded as the funniest language because it was regarded as an imitation of Finnish. Swedish was considered the poorest language and only fit for Sweden and Swedes to learn.

Tuwakham (2005) studied the language vitality and language attitudes of the Yong people in Thailand. The study included four social variables, namely age, gender, education, and place of residence. The findings revealed that the Yong demonstrated positive attitudes towards their mother tongue. Older people tended to have a stronger positive attitude than the younger people. Meanwhile, social variables seemed not to have a significant influence on the attitude of the subjects.

### 2.2.7.3 Research Gap

Attitude has been a subject of research interest among sociologists and social scientists over the years, and significant contributions have been made in this field. The findings of different attitude studies revealed that language attitude varies from positive to negative, favorably to unfavorably, or in choice and use of language in different domains or language learning and acquisition. Hence, research of attitude can reveal a society's changing beliefs about a language. As mentioned above, the studies of language attitude have been conducted from various perspectives in connection to a number of languages with a variety of settings such as attitude towards mother tongue;

attitude towards a variety of languages; attitude towards national language; attitude towards a second or FL; attitude towards language in education policy; the relationship between attitude and learning strategies; the relationship between attitude and motivation; the relationship between attitude and level of achievement, etc.

From the abovementioned literature reviews, it is clear that language attitude studies have been done in many languages. Nevertheless, an extensive literature survey examining the attitudes of Indonesian undergraduate students towards Arabic have not been examined yet. Therefore, the present inquiry attempts to fill this research gap, with the specific objective of uncovering the attitude of the Indonesian undergraduate students towards Arabic.

## **2.3 Self-Concept**

Self-concept has been a focal point in psychoanalysis, ego psychology, personality research, sociology and experimental social psychology since the pioneering work of James (1890), Cooley (1902), Freud (1923), and Mead (1934). This subsection presents a theoretical perspective on self-concept by looking at its definitions, its development, factors influencing self-concept, its components, and the importance of studying self-concept. Relevant studies on self-concept are also reviewed.

### *2.3.1 Defining Self-Concept*

The cornerstone of self-concept itself was first laid out by William James in 1890, who introduced a theory of self through personal introspection and observation of other's behaviour, and who divided the self into material, social and spiritual selves that all interact in a dynamic way to attain self-preservation and self enhancement (Pervin1997). He identified the I (as a subject), or identifier, and the Me (as an object), or identified. Both are distinctive aspects of the same entity, namely a distinction between pure experience (the I) and contents of the experience (the Me). According to him, the self-concept is central in understanding human constructs and behavior (Burns 1993).

Cooley (1902 in Harter 1996) stated that self-concept is the result of the interaction of individual with the environment. Attitudes of others who are in the environment act as a "mirror" for oneself. In support of this idea, Combs and Snygg (in Fitts 1971) argued that a person learns to understand himself through observation of himself and through the "mirror" that is reflected from attitudes and behaviors of others.

Fitts (1971) defines self-concept as "...the self as seen, perceived and experienced by him. This is the perceived self or the individual self-concept." One can make an observation of himself through two dimensions: internal and external. In the internal dimension, one sees himself as a unique and dynamic entity. He observes and evaluates his identity, behavior, and satisfaction. In the external dimension, the individual observes and evaluates himself as his encounter with the outer world takes place. Both internal and external dimensions are inter-related in shaping personality. The consistency of these two aspects supports the overall function of the self effectively and integrally.

Self-concept is a person's perception of himself formed through experience with and interpretations of the environment. These perceptions are influenced by a number of factors such as evaluations of significant others, reinforcement, and attributions of behavior (Shavelson et. al., 1976). Self-concept is the set of perceptions or reference points that the subject has about himself: the set of characteristics, attributes, qualities and deficiencies, capacities and limits, values and relationships that the subject knows to be descriptive of himself and which he perceives as data concerning his identity (Sanchez and Roda2007).

According to Purkey (1988), self-concept is the totality of the individual's self confidence, others' attitudes and opinions about him/her, and what an individual feels is in line with the reality of himself. Gage and Berliner (1998) point out that apart from the way people see themselves, self-concept is also measured on what to do in the future, and how they evaluate their own performance. Hence, self-concept is very important in life because one's understanding of his self-concept will define and guide

his behavior in various situations (Arnold 2007). If a person's self-concept is negative, his behavior is potentially negative; likewise, if the person's self-concept is positive, then the person's behavior is positive (Mercer 2011, Craven & Marsh 2000). Furthermore, the self-concept of the individual could also determine the success and failure of a person in relation to society (Yoshida 2013, Mercer 2011, Navarro & Thornton 2011). From the definition above, we can conclude that the concept of self is a viewpoint or the individual's perception of oneself that is formed through interaction with the environment and affects the activity of the individual.

Shavelson & Bolus (1982: 1) point out that there are seven features that are important in defining self-concept. They are:

*“(1) It is organized or structured in that people categorize the vast information they have about themselves and relate these categories to one another. (2) It is multifaceted and the particular facets reflect the category system adopted by a particular individual and/or shared by a group. (3) It is hierarchical with perception of behavior at the base moving to interferences about self in subareas (e.g., academic—English, history), academic and nonacademic areas, and then to general self-concept. (4) General self-concept is stable but, as one descends the hierarchy, self-concept becomes increasingly situation-specific and as a sequence less stable. (5) Self-concept becomes increasingly multi-faceted as the individual develops from infancy to adulthood. (6) It has both a descriptive and an evaluative dimension such that individuals may describe themselves (I am happy) and evaluate themselves (e.g., I do well in school). And (7) it can be differentiated from other constructs such as academic achievement.”*

### 2.3.2 The Development of Self-Concept

Theories on the development of self-concept vary. There are some theories that self-concept has not yet appeared when people are born. James (in Fitts 1971) explained that a baby does not have a “self,” but that the self begins to develop gradually in line with

the baby's growing ability of perception (Symonds in Fitts, 1971). Jersild (in Fitts, 1971) emphasized that an infant begins life as if it is still in the body of his mother, helpless and dependent on his mother's body for the first few months of his life. Furthermore, the baby begins to develop his self-concept in vague when experiences are personalized and differentiated in the baby's consciousness as the experience of "I" or "me" (Rogers (in Feist & Feist 2006). The "self" is defined by the baby roughly from the age of 6-7 months. In early life, the self-concept of the individual is very dependent on the perception of himself (Taylor in Fitts 1971). Rogers (in Hjelle & Ziegler 1992) stated that the baby gradually begins to realize his identity by learning about what is good and bad, what he likes or dislikes, finds satisfactory or unsatisfactory and so on. This process of identity formation is accelerated in accordance with the development of his language skills. Language is used to symbolize and understand his experience (Combs & Snygg in Fitts 1971).

### *2.3.3 Factors Influencing Self-Concept*

Self-concept is influenced by internal and external factors. Internal factors include intelligence, motivation and emotion, personal competence, episodes of success and failure, episodes in life, personal success, health status, age, condition and physical appearance, the individual's perception of failure, gender, self-actualization, religiosity and the individual's level of stress. External factors comprise family environment, peers, the role of educators, culture, social status, and interpersonal experience (Marsh & Hau 2003, Hurlock 1999, Burger, 2008, Shavelson & Roger 1981, Marsh 2003, Christa 2007). How a person thinks about himself affects his behaviour to a great degree. A positive perspective of self makes one certain and gives him high self-esteem, which brings about a positive self-concept. Positive self-concept makes him feel competent and skilled. His actions exhibit those positive emotions and feelings, and others respond to his actions. This in turn validates the individual's feelings. These conditions advance people's security and self-confidence, which produces an adjusted social behavior.

On the other side, low love of self, and lack of positive opinion about self, a lot of criticism and judgment, blaming oneself and having self-doubt contribute to a negative self-concept. In this respect, the individual experiences unpredictability and a need for self-confidence in his aptitudes which brings about general anxiety. These negative feelings could influence his actions and others' responses, which legitimize the negative feelings about himself. In these situations, the adolescent's personal and social conduct loses its balance (Jerajani 2006). Erickson, as cited by Jerajani (2006), gives a sequence of psychosocial developmental stages. At each level, one's need to deal with crisis or diversity. A positive dealing tends to lead to a positive self-concept, while a negative dealing tends to lead to a negative self-concept.

Based on the factors influencing one's self-concept mentioned above, there are three factors that definitely influence the degree to students form a positive or negative self-concept:

1. their own prior behavior and performance,
2. the behavior of other individuals toward them, and
3. the expectations that others hold for their future performance.

In Pellegrino's theory (2005), the above factors are divided into two categories: (1) social-environmental cues, which include learners' personal characteristics, such as age, gender, behaviour and physical appearance; (2) learner-internal cues, which include learners' attitudes and beliefs about themselves, others, the FL, as well as attitudes and belief about their own and foreign cultures, and the language-learning process.

#### *2.3.4 Components of Self-Concept*

Self-concept is a multidimensional and multi-faceted construct and it consists of academic, social, emotional, and physical dimensions (Mui, et al. 2000). The domain-specific perceptions of self-concept are set in a hierarchical structure with the general self-concept at the top of the hierarchy (Skaalvik & Skaalvik 2002, Shavelson et al. 1976), which comprises other more specific concepts including non-academic self-concept,



Math self-concept, or artistic self-concept and these second level self-concepts are themselves made up of more specific concepts of the self (Woolfolk 2004).

Shavelson et. al. (1976) proposed a multifaceted and hierarchical model of self-concept. It was recommended that the general self-concept is composed of four self-concept domains: the academic self-concept, social self-concept, emotional self-concept and physical self-concept (Figure 5). The academic self-concept can be divided into second order specific subject self-concepts such as English, History, Mathematics, and Science. This can explain learner achievement in each subject. Social self-concept can be split into peer self-concept and significant others. Emotional self-concept designates specific emotional states such as love, happiness, anxiety, anger, and depression. Last, the physical self-concept is composed of physical ability and physical appearance self-concepts. All of these concepts of self come to be divided into at least three separate but partially related self-concepts viz-a-viz academic, emotional, and non-academic.

**A Model of General Self- Concept**

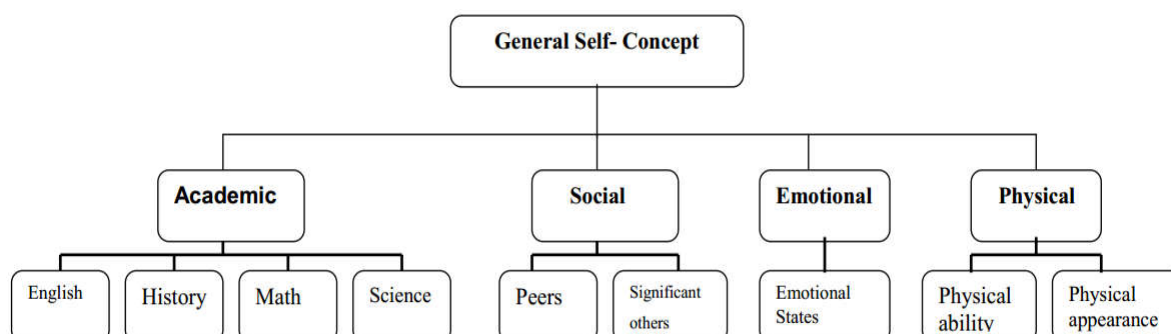


Figure 5: Self-Concept Model of Shavelson, et al. 1976

Many studies have proved that the hierarchy of self-concept proposed by Shavelson et al. (1976) had limitations. This led Marsh & Shavelson et al. (1985) to make revisions to Shavelson's original model. Marsh & Shavelson (1985) divided academic self-concept into two components: math academic self-concept and verbal academic self-concept. Marsh et al. (1988) developed a more detailed model with a wider variety

of specific subcomponents. Marsh et al. also included a FL self-concept and represented their interrelationship with both components.

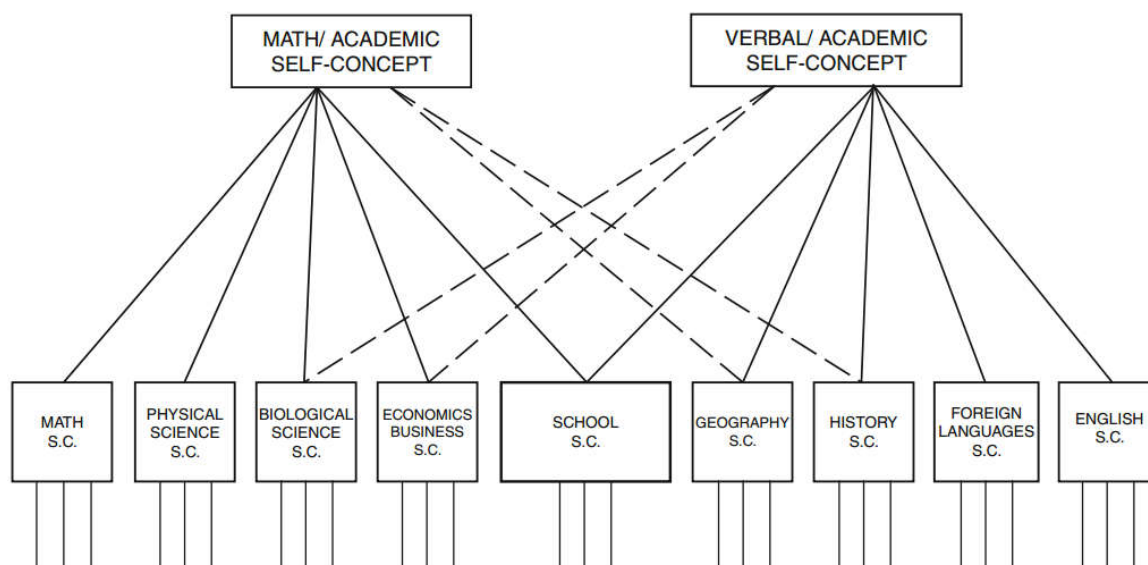


Figure 6: An Elaboration of Self-Concept of Marsh and Shavelson's (1985) Model (Marsh et al. 1988)

Source: Mercer (2011:21)

Figure 6 is a model of Marsh and Shavelson's (1985) theory illustrating the self-concept with a hierarchical structure, in which global self-concept oversees domain-specific aspects of self-concept. This model also proposes that self-concept is a multifaceted construct, in which academic subject domains are represented by a separate self-concept. If this newer model is compared with the original model, it can be seen that the academic self-concept is divided into math academic self-concept and verbal academic self-concept.

Besides the models of Shavelson et al (1976) and Marsh and Shavelson (1985), some later scholars also proposed further different classifications of self-concept, such as Hatti (1992) and Huitt (2004). Hattie (1992) divided self-concept into academic self-concept (English, history, math), social self-concept (peers, significant others), emotional self-concept (emotional states), and physical self-concept (physical ability,

physical appearance). Huitt (2004) divided self-concept into physical, academic, social and transpersonal self concepts. The physical self-concept refers to all that is concrete, such as height, appearance and sex. The academic self-concept relates to how well students perform in subject-related academics. The social self-concept deals with the relations to other people. The transpersonal self-concept is related to the supernatural or to unknown things. In this study, I follow the self-concept model of Shavelson et al (1976) and Marsh and Shavelson (1985) because these are more practical and applicable in determining self-concept in Arabic. The following subsections highlight the components of self-concept.

#### *2.3.4.1 Academic Self-Concept*

Academic self-concept has received much attention more studies than other domains of self-concept. Academic self-concept can be defined as “an individual’s perception of his or her level of competence or ability within the academic realm” (Redd et.al. 2001). To put it another way, Trautwein et.al. (2006) define academic self-concept as “a person’s self-evaluation regarding a specific academic domain or ability.” Corresponding to the self-concept model propounded by Shavelson et.al. (1976), the construct is hierarchical and multifaceted such that self-concepts in specific domains such as English, history, math and science are the subcomponents of one general academic self-concept.

When pupils form self perception of their academic efficacy, they develop their self-concept through experiencing the classroom milieu and through evaluation by significant others. Academic self-concept predicts how diligent and how much effort the pupils will dedicate toward their academic work. Thus, it should be emphasized that academic self-concept could be an effective variable for predicting learners’ learning behaviour. According to Dambudzo (2005), the academic self-concept deals with perceptions of causes of academic performance which figure prominently in theories of achievement motivation and have important implications for the behaviour of individuals in academic situations. In other words, academic self-concept has to do

with beliefs about one's ability, effort, performance, intelligence and behaviour in general and in specific situations such as subject areas or specific tasks.

Moreover, it has been noted that when learners get older, their academic self-concept becomes more stable (Guay, et al. 2003). Liu and Wang (2005) point out that academic self-concept tends to decline from early to mid adolescence. It also lengthens to adulthood. Furthermore, Marsh (1989) found that academic self-concept reaches the lowest point in the middle of adolescence, yet he also discovered that it increases through early adulthood.

Academic self-concept varies as students move through grades; their academic self-concept tends to rise in the direction of their academic achievement (Liu & Wang 2005), whereas other studies have shown that it tends to become weaker (Marsh & Yeung 1997). As for gender differences in academic self-concept, it has been reported that males and females possess different beliefs about their academic competencies (Marsh 1989, Ireson & Hallam 2001, Wigfield et al. 2001). Males demonstrated higher academic self-concept than females (Kling et al. 1999). Different studies have also posited that males tend to have higher academic self-perception in science courses while females have higher academic self-perception in non-science courses (Marsh 1989, Harter 1999).

#### *2.3.4.2 Social Self-Concept*

Social self-concept represents to what extent students regard themselves effective, respected, accepted, and appreciated by others in society. For the learner, it also describes the extent to which they, among other things, believe that they are popular with others, capable of getting along with others, making friends easily and living up to any situation. These factors influence the social self-concept of the learners. Even though social self-concept cannot be realized, we are all familiar with it. We want to be seen by other people as beautiful, intelligent, and successful. This type of self-concept is our perception of how others see us. Adults want to be seen by others as friendly, tasteful, successful, etc. This is their social self-concept (John 2000).

#### 2.3.4.3 *Physical Self-Concept*

The physical aspect of self-concept is associated with concrete physical features, such as what a person looks like; his height, weight, gender, and so forth, what brand of watch he wears, which area he lives in, and so on (Huitt 2004). According to Harter (1999), physical self-concept is part of one's general self-concept. Three domains are linked to peer-approval, namely physical appearance, peer popularity and athletic competence. Two domains are associated with parental-approval: scholastic competence and behavioral conduct. In addition, Bracken (1996) stated that the physical component plays a big role in individual's psychosocial adjustment, as he will continually receive feedback from others about his physical state, appeal, physical strength, how to dress, etc. These physical attributes contribute to developing the individual's physical self-concept.

#### 2.3.4.4 *Emotional Self-Concept*

Emotional self-concept refers to specific emotional states such as love, happiness, anger, and depression. Bracken (1996) stated that individual emotional responses to reactions given by others to his behaviour. One's emotional self-concept will become more robust and consistent as he grows older.

### 2.3.5 The Importance of Studying Self-Concept

According to O'Mara and Marsch (2006), one of the primary aims of education is to improve students' self-concept. Self-concept also has been associated with many educational benefits, such as improvement in academic performance and perseverance (Delugach, Bracken, Bracken, & Schicke 1992, Marsh & Craven 2006, Marsh & Yeung, 1997, Valentine, DuBois, & Cooper 2004), and attitude towards learning (Burnett, Pillay, & Dart 2003).

Self-concept can be defined as one's self-perception in a specific domain, such as the domain of Foreign Language Learning (FLL). Self-concept can also be referred to one evaluation of these beliefs and as a result one feeling about oneself in evaluative,

affective terms in the domain. The psychologists have widely recognized that self-concept hold a key role in all learning situation.

Considering that the amount of research focusing on self-concept in FLL domain is very small, Mercer (2011) suggested that there is a need for more exploration into the nature and structure of self-concept especially in the FL domain. This may be necessary because self-concept is regarded as having a greater role in FLL than in other academic subject domains. Furthermore, the number of studies that have investigated self-concept specifically in language learning is few. Additionally, in the literature reviewed, no self-concept studies were found that centered on Arabic foreign language in the context of Indonesian university students.

Learning the Arabic language can be difficult for learners whose first language is Indonesian or other Nusantara languages, because Arabic is a FL in Indonesia. This situation may generate anxiety for learners (Ferguson & Grainger 2005), while learners' self-concepts are chiefly affected by social environments such as SL/FL classrooms (Jackson 2008). FL learners' self-concepts have been examined in terms of how they are constructed and how they influence learners' performance (Aragão 2011, Mercer 2011a, 2011b). As this study investigated learners' FL self-concept, the specific domain here is under the FL learning domain, i.e. the domain of Arabic language learning as a FL.

### *2.3.6 Related Research*

Several studies have drawn much attention to exploring self-concept in FL, but they are dominated by English language as the subject matter. Meanwhile, the Arabic language self-concept as FL and its relationship to language skills (especially with speaking and writing) has not earned enough attention, especially when it is connected to the Indonesian setting. This section highlights a selection of relevant studies that have been conducted on self-concept. Some of them connected self-concept with language skills, language learning strategies, academic self-concept, and motivation.

### 2.3.6.1 Self-Concept and Language Skills

Focusing on English as a Foreign Language (EFL) learner self-concept, Lau et al. (1999) investigated self-concept of university students in Hong Kong. Their study showed that the four skills (reading, writing, listening and speaking) can be adequately represented by a single global EFL learner self-concept construct. Although they find that students can and do discriminate between the four skills, they concluded that the inter-correlations between the four factors is strong enough to be accounted for by a single global higher-order factor suggesting the appropriacy of a separate domain for EFL. However, their work was performed using a fixed item questionnaire adapted from Marsh's Academic Self-Description Questionnaire (ASDQ) in which school subjects were replaced by skill area items. The questionnaire focused on speaking, writing, listening and reading, without allowing for any other aspects of foreign language learning to be considered separately, e.g., pronunciation, vocabulary and grammar, and the items used were expressed in rather broad, general, holistic terms.

Study of self-concept and its relation to FL was also performed by Qiang & Huili (2007), who investigated the relationship between self-concept with listening, reading, writing, and speaking skills of English learners in China. They showed that there was a link between self-concept with the English performance, in which those who have a positive self-concept also have considerable achievement compared to those who do not have it in listening, speaking, reading, and writing. The research analyzed the students' self-concept of pronunciation and how it related to their achievement in English. There were 453 students who participated in the study. This study shows that both General English self-concept and English Pronunciation self-concept correlate significantly with English achievement and English related self-concepts. In addition, students with higher levels of English self-concept were attributed to relatively higher English achievement. Furthermore, the findings reveal gender differences in academic achievement and different self-concept domains.

In addition, Yang's study (2006) revealed that there was a significant correlation between general English self-concept and English pronunciation self-concept with

English achievement and English related self-concept. Likewise, students with higher levels of English self-concept could be attributed to relatively higher English achievement. He also emphasized that there were gender differences in academic achievement and different self-concept domains. Furthermore, Tang, Zang, Li, & Zao (2013) confirmed that English pronunciation self-concept correlated significantly with the global English self-concept and the latter exhibited a relatively high correlation to English performance, as shown from test scores. These findings suggest that language learners' self-concept toward pronunciation is one of the most key factors which facilitates or prevents FL learning.

Mustafa ER (2012) carried out an investigation in search of the correlation between FL self-concept and reading comprehension test achievement and the effects of cooperative learning techniques on FL self-concept. This research was carried out through an experimental design with experimental and control groups, where 182 male students were participants. They enrolled in general English language courses in a two-year vocational college in Turkey. The experimental group of students were engaged in cooperative learning techniques whereas in the control groups, students were exposed to traditional lecture methods. He concluded that there was no correlation between the Reading Comprehension Test Achievement and FL Self-Concept. Furthermore, he stated that experimental practices, i.e. cooperative learning activities, did not have positive effects on FL self-concept.

Yoshida (2013) examined how Japanese language learners' self-concepts in the language learning domain are constructed and how they relate to learners' spontaneous speech in Japanese in the classroom. Data was collected from four students' diary writing and interviews alongside in-class observation and sound recording. Three learners at first avoided communicating in Japanese in class because of fear of committing an error, and this did not help the development of positive self-concepts. Nonetheless, their self-concept did progressively turn out to be more positive through their experiences of speaking in Japanese with their classmate and getting over their awkwardness when they made mistakes. The other student, who at that point felt



positive about her talking competence, found that interactions in Japanese with her classmates were not useful for the development of her speaking skill. The results of the study showed that this student's confidence did not decrease, but her self-concept did not turn out to be more positive.

Arnaiz & Guillen (2012) explored three of the five dimensions of self-concept, namely the academic, social and emotional dimensions. They examined individual differences in the self-concept of 216 participants in a Spanish university. Their language levels in English ranged from B1 to C1. The participants were English language learners who were asked to complete the Self-concept Scale Form 5-AF5. Self-concept levels both generally and in the academic, social and emotional dimensions were determined, and the relationship between self-concept and gender, age, mark and language level, was identified. The results spotlight the connection of this sort of study for informing language learning research.

#### 2.3.6.2 Self-Concept and Language Learning Strategies

Self-concept also relates to language learning strategies. Some studies have revealed that self-concept affects learning strategies to some degree. Jian & Jingbo (2006) conducted a survey of Chinese university students using a questionnaire and strategy inventory of language learning. The findings demonstrated that self-concept was significantly related to language learning strategies. Their conclusion was also confirmed by a study done by Du (2012), who further added that gender did not significantly correlate to English self-concept.

The relationship between self-concept and language learning strategies furthermore was explored in the same study by Du (2012). In his study, 157 participants from a university in Shandong China were involved. Two questionnaires were used for collecting quantitative data. Some major findings thru statistical analysis were outlined as follows. First, the subjects' English pronunciation self-concept was better than their general English self-concept and English speaking self-concept, and the subjects' English self-concept was medium. Secondly, gender had no noteworthy effects on the

general English self-concept and English speaking self-concept. Lastly, in terms of the relationship between English self-concept and language learning strategies, using Pearson correlation coefficients and multiple regressions, it was concluded that general English self-concept, English speaking self-concept and English pronunciation self-concept had the highest correlation level with the cognitive strategy, and English pronunciation self-concept had the weakest correlation level with the memory strategy and compensatory strategy. The results of the study signify that there are some pedagogical implications for English learning and teaching, viz. teachers should be concerned about enhancing learners English self-concept level when teaching their students language learning strategies.

#### 2.3.6.3 Self-Concept and Academic Achievement

Liu (2008) investigated the relationship between English self-concept and academic performance in English among EFL students. His study demonstrated that academic self-concept has a significant correlation with students' listening and reading performances. It was also found that academic self-concept is a predictor of students' English proficiency as evidenced by students' listening and reading proficiency scores. Moreover, female students had a higher correlation for all pairs of variables than males, and the correlations were highly significant. This study revealed that academic self-concept is formed at least in part as a consequence of prior academic achievement.

Aasma-Tuz-Zahra (2010) conducted a study of the correlation between self-concept and academic achievement in Pakistan. Her study involved all bachelor degree female students of 27 graduate and post graduate women colleges located in Rawalpindi and Islamabad. She found that the relationship between academic self-concept and academic achievement was weak and no relationship was found between physical self-concept and academic achievement. It was also found that no relationship existed between social self-concept and academic achievement.

Matovu (2012) found a different conclusion regarding the relationship between academic self-concept and academic achievement. His study investigated academic

self-concept and academic achievement among university students in Malaysia. The Liu and Wang (2005) academic self-concept scale was employed, which consists of two sub-scales: academic confidence and academic effort scales. The participants involved were 394 university students from different levels of study in a public university in Malaysia. To analyze the data, Manova was used. The results found that gender played a statistically significant role in academic achievement and academic effort. Meanwhile, there was also a statistically significant difference displayed in faculties on academic achievement. His finding confirmed that gender and faculties of students might be influential factors on students' academic self-concept, which in turn can be seen in their academic achievement.

In addition to gender, grammatical knowledge might also be an influential factor that could affect a student's self-concept. In their investigation, Qalavand et al. (2013) investigated the relationship between EFL intermediate students' self-concept and their grammatical knowledge (academic achievement). Two groups of university students were selected as participants by responding to a given self-concept questionnaire developed by Marsh (1990) and a standard Oxford Proficiency Test to measure students' grammatical knowledge. It was found that students with high positive self-concept were more inclined to be proficient in grammatical aspects of English. It also was found that there was a statistically significant correlation between the students' self-concept and their academic achievement. As a result, they recommended that FL teachers should consider academic self-concept as a powerful motivating force that can optimize language learning processes and more notably it should be taken into account that increasing learners' self-concept ought to be one of the main goals of language education.

#### 2.3.6.4 Self-Concept and Motivation

Studies have shown that motivation contributes to learning FL self-concept; there has also been shown to be a significant correlation between self-concept and learners' motivation in learning FL. As a study conducted by Liu (2010) revealed, there was a

significant and positive correlation between academic self-concept related variables and motivation components. Respondents who participated in his study were 434 first year university students in Taiwan. The correlation between academic self-concept and motivation scores were high and significant for all of the groups of respondents. Higher-level students tended to have higher correlations between these two variables than their lower-level classmates. Academic self-concept and learning motivation were moderately correlated with the students' self-evaluation of their proficiency level. Meanwhile, gender was weakly correlated with these two major variables. Results of multiple regression analysis displayed that academic self-concept significantly serves as a robust predictor of learning motivation.

Relevant literature, however, has also indicated that there are different illations about the relationship between students' academic self-concepts and motivation, and academic achievement. Coetzee (2011) conducted research on this topic. The primary aim of his study was to determine if academic self-concept and motivation of quantity surveying students could foresee their level of academic achievement. In his empirical investigation, it was revealed that academic self-concept, motivation, and academic achievement were significantly correlated in some of the study year levels but not in all of them.

#### 2.3.6.5 Previous Studies on Attitudes and Self-Concept

Campbell & Matinez-Perez (1977) studied the relationship between self-concept and attitude in the achievement of teachers. Their study was mainly to find the correlation between self-concept and attitudes towards science, self-concept and process skills, and attitudes towards science of elementary teachers. The respondents who participated in their study were 64 university students.

Pardede (2003) studied the relationship between language attitude and self-concept with English writing ability among university students in Indonesia. The survey was conducted at five universities in Jakarta. His study revealed that there was a positive relationship between attitude and English self-concept and English writing

ability. It also suggested that social variables, such as gender, ethnicity, and background of study did not seem to contribute to attitudes and self-concept.

Blažević & Vaić (2015) conducted a study on self-concept and language attitudes in a Croatian context. They carried out a survey of Croatian bilingual students who studied abroad during and after their regular university study. To do so, qualitative and in-depth approaches were employed. For data collection, written narratives, social media contributions and semi-structured interviews were done over the course of one year.

Attitudes and self-concept are two variables that may contribute to students' achievement in language skills. Surip (2016) investigated the correlation between self-concept and reading comprehension achievement, and between reading attitudes and reading comprehension achievement. The respondents who participated in her survey were 183 single-parented students. The study was conducted in Indonesia. The aim of her study was to examine students' self-concepts and their reading attitudes, and to see if there was any significant contribution to reading comprehension achievement and how they contribute to students' reading comprehension achievement. She found that students' self-concept and reading comprehension achievement showed a positive correlation. Her study also showed a significant correlation among self-concept, reading attitude and reading comprehension achievement.

## CHAPTER 3

# RESEARCH METHODS

Schulz: *"Proficiency in Arabic is in greater demand than ever before in our globalized world."* (<http://www.test-arabic.com>)

### 3.1 Research Design

The present research is aimed at scrutinizing language attitude and self-concept of university learners towards Arabic in Indonesia as connected to their Arabic writing and speaking skills. Several instruments were used to capture the data. A set of questionnaires as well as writing and speaking tests were used to collect quantitative data. In conjunction with exploring and describing the students' attitudes and self-concept, this study is correlational. As Frankel and Wallen (1990) pointed out, correlational research involves studying relationships among variables within a single group. The relational elements identified correlate among certain characteristics and attitudes of participants. Interviewing selected students also provided qualitative data for in-depth understanding of their attitude and self-concept. As a result, this study employs mixed methods, i.e. it combines quantitative and qualitative approaches at the same time, thus integrating the information used in the interpretation of the overall results (Creswell 2009).

Mixed methods or mixed model research (Teddlie & Tashakkori 2010, Tavakoli 2012) or multimethod design (Morse 2003) involves the use of both quantitative and qualitative approaches so that the study is stronger (Creswell & Plano Clark 2011). By employing this design, Creswell (2009) asserts that a researcher can insert a smaller collection of data within larger data to analyze different types of questions. This is the reason for choosing the multimethod design, given the fact that using quantitative data

with ample samples may provide a more dimensional picture of the attitude and self-concept of learners in general while employing qualitative data from interviews with a selected number of participants may provide a more exhaustive understanding of Arabic learners' attitudes.

For this study, the qualitative approach is embedded in the main method of quantitative approach. Creswell (2009:214) pointed out that a concurrent embedded approach has a primary method that guides the research and a secondary database that provides a supporting role in the procedure. There are at least two advantages of using this method. First, it is less time consuming for the researcher to collect the data in a single data collection time. Secondly, the researcher can analyze perspectives from different types of data or from different levels within one study.

### **3.2 Research Setting and Participants**

The context chosen to undertake this research was in East Java, Indonesia. The participants were undergraduate Arabic students at the State University of Malang (UM) East Java. The population of this research consists of all students of Arabic at the UM. University students were chosen because—as He and Li (2009) argued—they are a stable, valid group of people to study due to their active engagement with society, school, and career preparation. The participants of the research were recruited from the Arabic department, using students who had been studying Arabic for at least two years. They were reasonably assumed to have studied and passed the basics of the subject on Arabic writing and speaking. The UM was chosen for three reasons: (1) the Arabic department at UM is considered one of the best in Indonesia, (2) the researcher has personal contacts who could help with the data collection and closer to the locus, (3) Malang is unique in Indonesia, in that it is a city that is well known as a city of education, where students travel across the country to study there ([www.malangkota.go.id](http://www.malangkota.go.id)).

Purposive random sampling was utilized in order to select a sample. This was done incidentally, meaning the sample was taken based on the availability of respondents since this was simple to do as long as criteria that had been previously set up were met (Guilford & Fruchter 1987). Therefore, the result gained can be generalized only to the sample that has met the set criteria. On selecting a sample, Sankof (1980 in Milroy 1987) pointed out that language research does not always need a large sample because linguistic attitude is more homogenous than other attitudes (Field 2009, Johnson 2008). Furthermore, Guilford and Fruchter (1987) argued that “such a frequency distribution will be close to the normal form when the population distribution is not seriously skewed and when N is not small (i.e., not less than about 30).” More importantly, a sample must be chosen carefully in order to ensure that all parts of a social group which is assumed to be relevant to the concerned variable is well represented in the sample (Meyerhoff & Schlee 2010, Buchstaller & Khattab 2013). A study done by Wolfram (1969) used 48 respondents as a sample to research Black English in Detroit (Shuy, Wolfram, & Riley 1967); McKenzie (2003) used a sample consisting of 32 Japanese respondents; Tuwakham (2005) investigated language attitudes among Yong community in Thailand; Schwieter (2008) explored language attitudes among 23 students of Spanish; Sisamouth & Lah (2015) studied attitudes towards Thai and Malay languages using 30 participants. A more recent study by Eshghinejad (2016) conducted a study in an attempt to explore Iranian students’ attitudes towards English involving 30 participants.

### **3.3 Research Instruments**

A set of questionnaires were used in this survey to collect the data. The questionnaires were developed from the literature review in Chapter 2 with some modifications for the Indonesian context. These modifications were believed to be appropriate to the research in hand. There were two phases in designing the questionnaire. In the first phase, the questionnaires were piloted to control for validity and reliability. In this pilot, the



questionnaires were comprised of 25 items about language attitude and 33 items of self-concept. The tryout was administrated at the Sunan Ampel State Islamic University (UIN) Surabaya, East Java. In this phase, the questionnaires were completed by 30 Arabic students of UIN Surabaya. The result was that out of 25 items of self-concept, 12 items were invalid and out of 33 items of self-concept, 15 items were invalid. The invalid items were eliminated and only the valid ones were used. The valid and reliable questionnaires thereafter were used for collecting the data. For maximum understanding, the questionnaire was written in Indonesian language.

### 3.4 Pilot Study

The piloting of a research instrument is an important part of any research project (Cohen *et al.* 2000: 260) and admittedly, is likely to be pivotal when the aim of a study is to investigate the perceptions of respondents. Oppenheim (2001: 48) remarked that in such types of social study, practically anything that can be piloted should be piloted, including outwardly minor details such as a colour and thickness of a paper in which respondents should respond. In general, the overall aims of a pilot study are to increase the reliability, validity and practicability of the research instrument (Cohen *et. al.* 2000: 260) and are to allow a researcher to collect feedback with regard to how the instrument works and to determine whether it performs the purpose for which it was designed.

Therefore, for those reasons, the research instrument in the present study was piloted at two stages of its development. Dornyei (2003: 64-65) pointed out that it is worth including two trial runs in the pre-testing stage and both trial runs are described below. The number of participants who participated in the pilot study was 30 students. They were undergraduate students of UIN Sunan Ampel Surabaya, Indonesia. The instruments tested were in the form of two questionnaires about language attitude and self-concept.

### 3.4.1 Validity Test on the Language Attitude Questionnaire

The number of items on the language attitudes questionnaire tested was 25 statements. It was conducted in two rounds. The first piloting test demonstrated that 12 items of the questionnaire were not valid: items 1, 2, 3, 4, 7, 12, 15, 16, 17, 18, 19 and 22. This is can be seen in Table 4 below when the value of the Corrected Item Total Correlation was less than 0.30.

Item #.	Corrected Item Total Correlation
1	0.190
2	0.113
3	0.165
4	0.124
5	0.560
6	0.480
7	-0.002
8	0.595
9	0.515
10	0.530
11	0.679
12	0.244
13	0.461
14	0.622
15	0.290
16	-0.057
17	0.275
18	0.159
19	0.123
20	0.333
21	0.440

22	-0.060
23	0.642
24	0.631
25	0.659

Table 4: Result of Validity Test on Language Attitudes in the 1<sup>st</sup> Stage

After eliminating items 1, 2, 3, 4, 7, 12, 15, 16, 17, 18, 19 and 22, the remaining items were valid because the value of the Corrected Item Total Correlation was more than 0.30, as seen in Table 5 below.

Item #.	Corrected Item Total Correlation
1	0.560
2	0.480
3	0.595
4	0.515
5	0.530
6	0.679
7	0.461
8	0.622
9	0.333
10	0.440
11	0.642
12	0.631
13	0.659

Table 5: Result of Validity Test on Language Attitudes in the 2<sup>nd</sup> Stage

#### 3.4.2 Self-Concept Questionnaire Validity Test

Like the language attitude questionnaire, the self-concept validity test was also conducted in two rounds. Originally there were 33 statements. In the first round, results

showed that there were 18 items that were not valid. This was because the value of Corrected Item Total Correlation produced less than 0.30. Table 6 below shows the results.

Item #.	Corrected Item Total Correlation
1	0.645
2	0.241
3	0.583
4	-0.045
5	-0.197
6	-0.058
7	0.408
8	0.210
9	-0.130
10	0.408
11	0.407
12	0.490
13	0.390
14	-0.144
15	0.233
16	0.152
17	0.042
18	0.205
19	0.688
20	0.537
21	0.615
22	0.580
23	-0.004
24	0.531

25	0.588
26	-0.073
27	0.170
28	0.270
29	0.080
30	0.419
31	0.288
32	0.333
33	0.184

Table 6: Result of Validity Test on Self-Concept in the 1<sup>st</sup> Stage

By omitting items 2, 4, 5, 6, 8, 9, 14, 15, 16, 17, 18, 23, 26, 27, 28, 29, 31 and 32, the remaining items were valid because the Corrected Item Total Correlation was more than 0.30. as seen in Table 7.

Item #.	Corrected Item Total Correlation
1	0.676
3	0.742
7	0.466
10	0.466
11	0.466
12	0.390
13	0.315
19	0.770
20	0.618
21	0.706
22	0.559
24	0.401
25	0.488

30	0.364
32	0.386

Table 7: Result of Validity Test on Self-Concept in the 2<sup>nd</sup> Stage

### 3.5 Stages of Research

There were four stages in the data collection for this study. The first was distributing questionnaires. In this phase, there were 80 students who voluntarily answered the questionnaires. The second phase was a writing test. At this stage, the numbers of participants was 50. The third phase was a speaking test. The numbers of participants shrank again with only 30 students. As a result, the final number of students who were valid respondents and a viable sample was 30. These 30 students were interviewed for the last phase of the data collection. The subsections below present the stages in more detail.

#### 3.5.1 Distributing Questionnaires

The participants were fully informed about the objectives of this study before the administration of the questionnaire. The students were asked to fill out the questionnaires during their class session. The lecturer provided 20 minutes of class time for administering the questionnaires. After the questionnaires were completed and collected, the students were told about the next stages, i.e. the writing and speaking tests, as well as the entire procedure.

In the first phase, participants were asked to answer two questionnaires on language attitude and self-concept. A number of participants did not provide complete information needed in the questionnaires, such as leaving personal profile questions empty. In addition, some of them did not sign the consent form and as a consequence they were not involved in the remaining phases. This resulted in reducing the initial number of 80 participants to 55 who were considered able to continue to the next phase: the writing test.

The case of participants not completing the required data was repeated on the writing test. Some of them did not complete the required data and even did not write anything on the writing test sheet. Because the focus of this study is on student writing, those who did not respond completely were not counted in the final analysis. Out of 55 students who participated, there were only 38 who completed the writing requirements.

In the last phase, 38 respondents agreed to take part in the speaking test, but only 30 of them showed up on the test day. Therefore, only 30 of them who had completed all the required information (language attitude and self-concept questionnaires, writing ability, and speaking ability) could be analyzed. The minimum number of participants was met.

### *3.5.2 Administering the Writing Test*

For the writing test, students were asked to respond to a letter in Arabic. They were given 20 minutes to write their responses to the letter. The test material was taken from the Arabic test level B1 by TELC (Telc 2011). For a better understanding of the text, several adjustments and modifications were made with the consultation of my supervisor.

### *3.5.3 Administering the Speaking Test*

In the speaking test, the participants were given two pictures of different themes, namely a picture of a computer and a map of the Arab world. They were asked to choose one of the two pictures and then speak about or describe the image in three minutes. This activity was recorded with their consent. Then raters scored the speaking according to students' performance.

### *3.5.4 Interview*

The last stage of data collection was the interview. The participants were asked about their availability to be involved in an interview by filling out a form after they

completed the questionnaires in stage one. Ten students were available and agreed to be interviewed but only 6 of them confirmed their availability for an interview. The interview was done via telephone and face to face. The interview consisted of open-ended and semi-structured questions. This interview allowed the researchers to gain deeper insight more detailed information about the participants' attitude and self-concept towards Arabic.

### 3.6 Scoring System

In this study, the direct test approach was employed to assess the speaking and writing tests. In this approach, the candidate is asked to demonstrate the skill that is being asked for. Hughes (2003) asserted that if we want to know how good someone is at writing, he must be asked to write. If we want someone to show how good he is at speaking, he must be asked to speak. In order to have the most realistic sample of speaking or writing, authentic texts should be used as much as possible. In order to eliminate the feeling of being tested, the test is made as realistic and authentic as possible. This approach was chosen for the data collection because the direct test is easier to use to measure one's productive skills of writing and speaking. Another advantage of this approach is that "the assessment and interpretation of students' performance is quite straightforward" (Hughes 2003). Meanwhile, the assessment used for both of the tests was the holistic method. This method was used because of its speed. Experienced raters just need a few minutes to assess the language skill of the subject (Hughes 2003: 94-95).

I used the Brown system of scoring for the writing test. The scoring system is used to assess writing tests with a scale of 0-6, in which 0 is the lowest and 6 is the highest (Brown 2003). In order to avoid subjectivity in scoring, two raters were asked to rate the students' speaking and writing abilities (Harmer 2001). The final score of writing was obtained based the average scores given by the two raters. The same technique was applied for the speaking test.



Rating/scale	Description of Criteria
6	Demonstrates good competence in writing both in the rhetorical and syntactic levels, with few errors.
5	Demonstrates competence in writing both in the rhetorical and syntactic levels, with may have occasional errors.
4	Demonstrates fair competence in writing both rhetorical and syntactic levels.
3	Demonstrates development in writing with some mistake still remains in the rhetorical or/and syntactic level.
2	Lack of ability in writing.
1	Shows incompetence in writing.
0	No response, entirely copies the topic, out the topic, or written in foreign language.

Table 8: Rating Scale of Writing Ability by Holistic System

For the speaking test, I used Harmer scaling criteria (2001). The scale of 0-5 was used, in which 0 is the lowest and 5 is the highest.

Rating/Scale	Description of Criteria
5	Demonstrates fluency with minor mistakes and good ability in using vocabulary correctly. Pronunciation is mostly clear with little difficulty in communicating ideas.
4	Demonstrates ability to speak fluency, ability to communicate or express ideas without too much difficulty. There is some problem with grammar and incorrect use of some words.
3	Demonstrates ability to express ideas clearly. There is some hesitation when expression ideas with some problem in using correct grammar and vocabulary. Despite this, communication is understood.

2	Demonstrates ability to express basic ideas although not fluently. There is some pronunciation problem as well as grammatical and lexical issues that hinder communication.
1	Demonstrates ability to express only basic ideas using some words instead of phrases and longer sentences. Speaking hesitantly with unclear communication.
0	Hard to understand. The use of words is wrong and does not show signs of understanding grammar.

Table 9: Rating Scale of Speaking Ability by Holistic System

### 3.7 Inter-Rater Scoring

In order to obtain reliable and objective results of the speaking and writing tests, inter-rater reliability technique was utilized, in which reliability is obtained from the score prepared by two raters to get reader scorer reliability (Jacobs et al. 1981, McNamara 2000, Hughes 2003). The researcher asked the help of two experts in Arabic language from two different institutions, namely from UIN Malang and UIN Surabaya. Although the raters were not native speakers of Arabic, they are considered to have mastered Arabic and have been teaching the language for more than 10 years at university level. This is not far from what Hughes suggested (2003: 106), that ideally scorers should be native speakers of the language being scored or at least near-native speaker who have been tested. In addition, the raters should also have language sensitivity and experience in teaching the language.

### 3.8 Validity and Reliability

Since the focus of the study is to investigate and analyze the attitude and self-concept of students of Arabic, a set of questionnaires were developed. Of 13 items from the language attitude questionnaire, 3 components provided the measure for attitude,

which consisted of 3 items measuring the knowledge toward Arabic, 6 items measuring the emotion towards Arabic, and 4 items measuring action towards Arabic. Meanwhile, of 15 items from the self-concept questionnaire, 6 items measured students' academic self-concept of Arabic writing and speaking, 2 items measured social self-concept, 5 items measured emotional self-concept, and 6 items measured their physical self-concept. All the items were put into a five-point Likert scale ranging from Strongly Agree to Strongly Disagree. The positive statements were given scores in a sequence of 5, 4, 3, 2, and 1, and negative statements were given the opposite (Oppenheim 2001).

An instrument is said to be valid if it supposed to measure what is wanted as well as reveal the data from variables that are carefully researched (Tavakoli 2012: 699, Rasinger in Litosseliti 2010: 56). The validity applied in the study is logical validity, which constitutes content validity and construct validity. In terms of the content validity, the statements in the questionnaires were developed based on items for each variable to the entire variables. This aimed to ensure that the tested items were relevant to the ability, knowledge, experience and background of the respondents (Vogt 1999: 301). The construct validity is performed by analyzing all the statements based on the theoretical framework, that is, by looking at the relevance between items with the theories underlying them.

The first questionnaire to collect quantitative data was designed to assess the attitude of students towards Arabic, which consists of three components (domains) of attitudes. Items 1, 2, 13 were intended to measure the cognitive aspect. Items 3 to 8 were to assess the affective aspect. And items 9-12 were developed to capture the conative aspect of learners' attitudes. The thirteen items of language attitude domain are listed below.

Domain		Item #.	Total
1	Cognitive	1, 2, 13	3
2	Affective	3, 4, 5, 6, 7, 8	6

3	Conative	9, 10, 11, 12	4
			13

Table 10: Language Attitude Items

The statements of language attitude are as follows.

1. Ability to speak Arabic is important
2. Ability to speak Arabic reflects one's religiousness
3. I feel more educated when speaking about various religious matters in Arabic
4. I prefer to speak about various religious matters in Arabic
5. I am more focused when praying in Arabic
6. I feel more confidence after learning Arabic
7. I feel that having Arabic language skills is prestigious for a student
8. I would like to prioritize studying Arabic more than any other foreign language
9. I try to pronounce Arabic words like a native speaker
10. I tend to use a bilingual dictionary (ex. Arabic-Indonesian) rather than a monolingual dictionary (Arabic-Arabic)
11. Knowledge of Arabic offers advantages in seeking good jobs
12. Speaking Arabic makes me have more friends than speaking other foreign languages
13. Arabic is Islam, Islam is Arabic

The second questionnaire was designed to measure students' self-concept. It consisted of 15 items in which items 1 to 7 were designed to measure self-concept of Arabic writing; items 8 to 15 were developed to assess their speaking self-concept. The domain contains four components of self-concept. Items 3, 9, 12, 13, 14, 15 were concerned with the academic aspect. Items 4 to 11 were to assess the social aspect. Items 1, 2, 6, 8, 10 were developed to assess the emotional aspect of learners' self-concept.

And items 5 and 7 were connected with the physical aspect. These 15 items of self-concept are presented in Table 11 below.

Domain		Item #.	Total
1	Academic	3, 9, 12, 13, 14, 15	6
2	Social	4, 11	2
3	Emotional	1, 2, 6, 8, 10	5
4	Physical	5, 7	2
			15

Table 11: Self-Concept Items

The final statements of self-concept are listed as follows.

#### Writing Self-Concept

1. I like to write in Arabic
2. I am more confident about my Arabic writing ability
3. I always learn how to write well
4. I am happy when my lecturer gives feedback on my writing task
5. When I started to write, often the idea I had in my head just disappears
6. I will not give up practicing even if the result of my writing task is not satisfactory
7. I am physically fit to complete writing tasks or tests

#### Speaking Self-Concept

8. I like to speak Arabic
9. Speaking in Arabic is easy for me
10. I am more confident to speak Arabic than any other foreign languages
11. I am nervous when speak Arabic
12. I always learn how to pronounce Arabic well
13. I am always happy when assigned a speaking task
14. I lack vocabulary when doing speaking tasks

15. My speaking ability is better than my writing ability

The empirical validity was performed through analyzing statements after the instrument has been tested. The analysis was made by counting the correlation score between item score and the whole score of the questionnaire. This test was administered using Pearson Product Moment. After testing 30 subjects at UIN Surabaya, out of 25 items of language attitudes, 13 items were valid, and out of 33 there were 15 items valid for self-concept. Before creating a final set of questionnaire as an instrument for data collection, the researcher consulted the supervisor in order to attain face validity.

Additionally, an instrument reliability test was performed by using Cronbach's Alpha (Frankel & Wallen 1990, Rasinger in Litosseliti 2010: 57). If the value of the coefficient of reliability (Alpha) of an instrument ranged from 0.79 to 0.99, it can be classified as high (Guilford & Fruchter 1987).

### 3.8.1 Reliability Test

The reliability test in this research was done through the measurement of internal consistency reliability by looking at the value of Cronbach's Alpha, i.e. if the alpha value  $> 0.60$ , the variable is reliable and if the alpha value  $\leq 0.60$ , the variable is not reliable. The following table shows the result of the reliability test on the language attitude and self-concept variables.

Variable	Cronbach Alpha
Language attitudes	0.883
Self-concept	0.872

Table 12: Reliability Test on Language Attitude and Self-Concept

Based on Table 12 above, the reliability test indicates that language attitudes and self-concept are reliable, which is indicated by Cronbach's Alpha being higher than 0.79.

### **3.9 Data Analysis**

The students' responses to the two questionnaires were analyzed in terms of descriptive and inferential statistics. The inferential statistics were computed using SPSS. The questionnaire data and their writing and speaking scores were run through a correlation to see the relationship between the students' attitudes and self-concept with speaking and writing proficiency.

According to Johnson (1992: 42), the correlational technique aims to determine the relationship between the characteristics of a human or other entities. The correlational technique is also meant to describe how close the relation is between variables. The relationship between these variables is determined by the number of the correlation coefficient. If the data are normally and homogeneously distributed, then the data is analyzed with parametric statistics. Conversely, if the data are not normally and homogeneously distributed, the data is analyzed using nonparametric statistics. To see the relationship between variables, the Pearson correlation test and multiple regressions were performed. Additionally, to determine differences in language attitudes, self-concept, speaking and writing skills, t-test and ANOVA were utilized.

## CHAPTER 4

# FINDINGS

Strothotte: "Alle deutschen Schüler sollen Arabisch lernen."

<https://www.welt.de/politik/deutschland/article151819746/Arabisch-soll-in-Deutschland-zum-Pflichtfach-werden.html>

This chapter presents the quantitative and qualitative results of statistical analysis from the questionnaires, the speaking and writing tests, and the interviews. In the first section, the demographic profiles of participants are displayed. After that, the statistical analysis procedures are described including correlation analysis among variables, ANOVA, t-test and multiple regression analysis. The open-ended interview data analysis is also outlined, followed by its description.

### 4.1. Demographic Profile of Participants

As mentioned in Chapter 3, the participating university students came from UM in East Java, Indonesia. This section describes the profile of the Indonesian university students who participated in this study regarding age, gender, ethnicity, years spent learning Arabic, and place of Arabic study or learning institution before entering UM.

The total number of participants who took part in the study was 80 students. However, out of 80 participants, only thirty participants completed all questionnaires and Arabic writing and speaking tests thoroughly. The age of participants ranged from 17 to 25 years, with an average of 19 years. Nearly 57% of the total students who participated in this study were aged between 17-19 years, while the numbers of



respondents aged between 20-22 years was 36.7%. The remaining respondents, who aged between 23-25 years, was a much smaller percentage of 6.7%.

Age	%
17 – 19 year	56.7
20 – 22 year	36.7
23 – 25 year	6.7

Table 13: Demographic Profile Based on Age

In the following table, the characteristics of participants are presented in terms of their gender, ethnicity, and years of learning Arabic.

<u>Demographic Profile</u>	F	%
<u>Gender</u>		
Male	12	40
Female	18	60
<u>Ethnicity</u>		
Javanese	26	86.7
Madurese	2	6.7
Sundanese	2	6.7
<u>Years of Arabic Study</u>		
Less than 3 years	6	20
3 to 5 years	9	30
More than 5 years	15	50

Table 14: Demographic Profile of Participants Based on Gender, Ethnicity, Years of Learning

In terms of gender, Table 14 shows that female respondents were greater in number than male, with the majority of participants being Javanese, i.e. almost 87%.

Only a few were Madurese and Sundanese. Regarding the years of studying Arabic, half of them had studied Arabic longer than 5 years (50%), while the remaining of them claimed to have studied Arabic 3 to 5 years (30%) or 3 years (20%).

There were several institutions where the respondents learned Arabic before entering UM, such as in *pesantrens*, schools, and universities. Based on their place of studying Arabic, it was found that the most common institution for learning Arabic was at *pesantrens*, representing 40% of the participants, as shown in Figure 7 below.

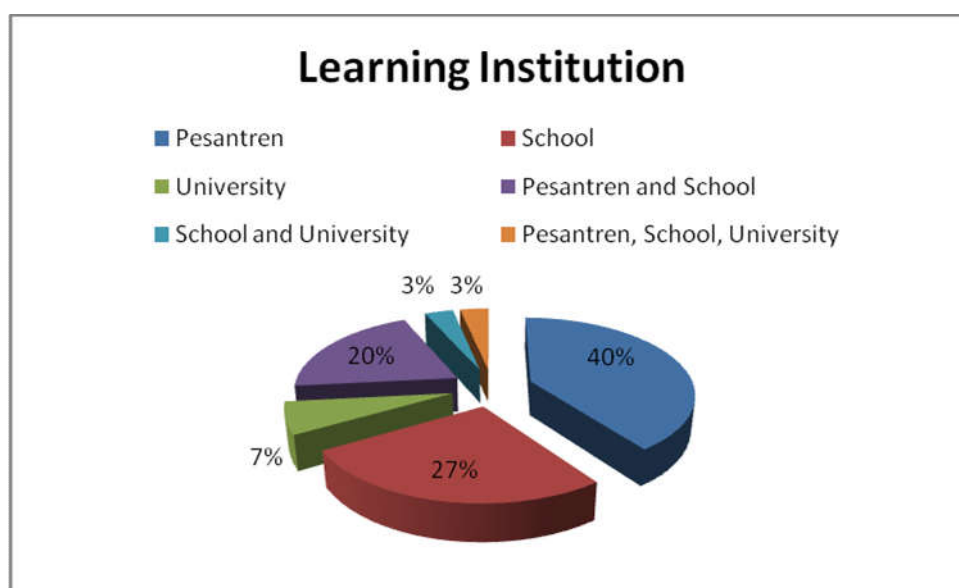


Figure 7: Demographic Profile of Participants Based on Learning Institution

## 4.2 Results Description

This section presents the study's results of language attitude and self concept in relation to participants' abilities in Arabic writing and speaking, including their scores on the questionnaires and tests. The statistics and interview results are also provided following with an interpretation of the results.

### 4.2.1 Language Attitude Based on Demographic Profiles

As stated earlier in Chapter 3, all the questionnaire items were put into a five-point Likert scale ranging from Strongly Agree to Strongly Disagree. The positive statements

Strongly Agree was weighted 5, Agree was weighted 4, Neutral was weighted 3, Disagree was weighted 2, and Strongly Disagree was weighted 1. Negative statements were given the opposite weights: Strongly Disagree was weighted 5, Disagree was weighted 4, Neutral was weighted 3, Agree was weighted 2, and Strongly Agree was weighted 1. Hence, the maximum score obtained by respondents was 65, and the minimum score was 13. The highest score on the language attitude questionnaire achieved by a participant was 57.

The quantitative results were interpreted by calculating the mean of respondents' answers to the language attitude and self-concept questionnaires. To get the class interval, the following rule was applied.

$$CI = \frac{HS - LS}{NC}$$

CI = Class Interval

HS = Highest Score i.e. 5

LS = Lowest Score i.e. 1

NC = Number of Classes

Based on the above formula, the class interval then was:

$$CI = \frac{5-1}{5} = \frac{4}{5}$$

$CI = 0.8$

If the score is between 1 and 1.7, it is considered a very low attitude; if the score is between 2.6 and 3.3, it is considered a moderate or neutral attitude; if the score is between 4.2 and 5 it is classified a very high attitude. A low attitude is interpreted as a negative attitude; a moderate attitude is interpreted as a neutral attitude; and a high attitude is interpreted as a positive attitude. Since the summated scale of items for each respondent was interval, a mean was also calculated.

Score	Attitude Classification
1.00 – 1.7	Very Low

1.8 – 2.5	Low
2.6 – 3.3	Moderate
3.4 – 4.1	High
4.2 – 5	Very High

Table 15: Class Interval and Classification of Attitude

The language attitude questionnaire consisted of 13 items in which the mean score of respondents was 3.592 and the standard deviation (SD) was 0.418. It can be inferred that the participants hold positive attitudes towards Arabic. The following tables show the mean scores of attitudes towards Arabic in terms of age, gender, ethnicity, years of learning Arabic and institution where the participants studied Arabic.

Age	M	SD
17 – 19 year	3.523	0.382
20 – 22 year	3.714	0.425
23 – 25 year	3.500	0.820

Table 16: Mean of Attitude based on Age

From the age of respondents, students aged between 20-22 years obtained higher scores than the other groups, with  $M=3.714$  and  $SD=0.425$ . The rest group of the participants aged 17-19 years and 23-25 years shared typically similar scores, i.e.  $M=3.523$  ( $SD=0.382$ ) and  $M=3.5$  ( $SD=0.820$ ). The scores indicate that all of them show high or positive attitudes towards Arabic.

According to gender, both male and female participants demonstrated a highly positive attitude towards Arabic. Compared to the male respondents, the mean score for female participants was lower with  $M=3.469$  but it still indicates that the females exhibited a positive attitude toward Arabic.

Gender	M	SD
Male	3.775	0.469
Female	3.469	0.341

Table 17: Mean of Attitudes based on Gender

Three ethnicities were involved in this study: Javanese, Sundanese, and Madurese. As can be seen from Figure 8 below, Madurese students showed the highest score with  $M = 4.115$ , compared to that of Javanese and Sundanese students. The mean scores for Javanese and Sundanese respondents respectively were  $M=3.546$  and  $M=3.655$ . The scores they obtained represent their positive attitude.

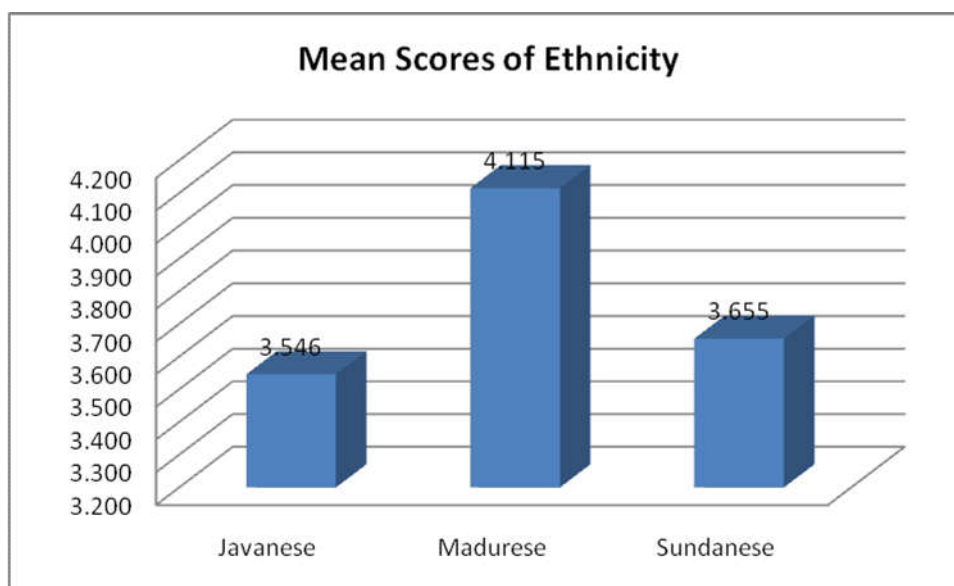


Figure 8: Mean of Attitude based on Ethnicity

It is important to note here that the participants might not have learned Arabic in only one institution. They might also have learned it in two or more institutions. The respondents who learned Arabic less than three years (only in university) (see Table 18) and those who had previously studied Arabic in school plus university, or in *pasantren*, school, plus university, demonstrated a positive attitude (Figure 9). The mean scores of respondents who studied in school and university and those studied in *pasantren*, school, and university respectively were 3.85 and 3.69. In contrast, the mean score of

students learning Arabic less than three years was 3.937 with  $SD=0.454$ . The highest score was achieved by those who claimed to learn Arabic only in university with a score of  $M=4.460$ . This indicates that participants who learn Arabic in university demonstrated a more positive attitude than the other categories of students.

Years of Studying Arabic	M	SD
Less than 3 years	3.937	0.454
3 to 5 years	3.426	0.197
More than 5 years	3.553	0.443

Table 18: Mean of Attitude based on Years of Studying Arabic

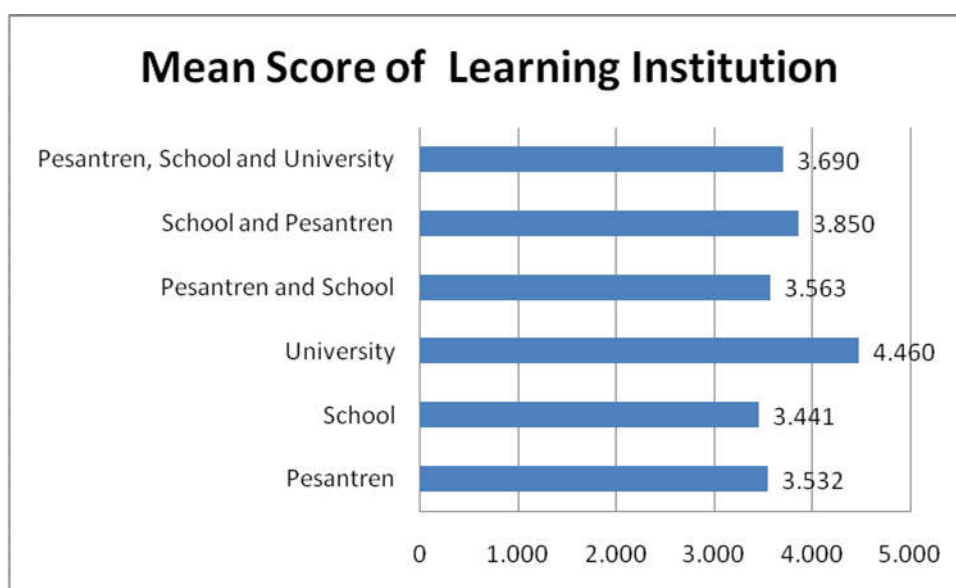


Figure 9: Mean of Attitudes based on Learning Institution

#### 4.2.2 Self-Concept Based on Demographic Profile

All 15 items on the self-concept questionnaire were put into the five-point Likert scale of 1-5. The positive statements Strongly Agree was weighted 5, Agree was weighted 4, Neutral was weighted 3, Disagree was weighted 2, and Strongly Disagree was weighted 1. The negative statements were weighted the opposite: Strongly Disagree

was weighted 5, Disagree was weighted 4, Neutral was weighted 3, Agree was weighted 2, and Strongly Agree was weighted 1. The maximum score was 75, and the minimum score was 15. The highest participant score achieved on this questionnaire was 67.

The quantitative results were interpreted by calculating the mean of respondents' answers to the self-concept questions. To get the class interval, the following rule was also applied:

$$CI = \frac{HS - LS}{NC}$$

CI = Class Interval

HS = Highest Score i.e. 5

LS = Lowest Score i.e.1

NC = Number of Classes

As a consequence, the class interval was:

$$CI = \frac{5-1}{5} = \frac{4}{5}$$

$CI = 0.8$

The class interval score being between 1 and 1.7 means students had a very low self-concept. The score between 2.6 and 3.3 is a moderate or neutral self-concept, and if the score is between 4.2 to 5 it is classified a very high self-concept. A low self-concept is interpreted as a negative self-concept, a moderate self-concept is interpreted as a neutral self-concept, and a high self-concept is interpreted as positive self-concept. Since the summated scale if item for each respondent is interval, a mean was also calculated.

Score	Self-Concept Classification
1.00 – 1.7	Very Low
1.8 – 2.5	Low
2.6 – 3.3	Moderate

3.4 – 4.1	High
4.2 – 5	Very High

Table 19: Class Interval and Classification of Self-Concept

The mean was counted for each participant as well as for all the participants as a group. The second questionnaire consisted of 15 items and the mean of all respondents was 3.362 with a SD of 0.474, which indicates that the students involved in this study demonstrated a neutral self-concept. As with the first questionnaire on language attitude, this subsection includes a calculation of the mean of respondents' self-concept based on their age, gender, ethnicity, years of learning Arabic and learning institution of Arabic. The following descriptions provide more detail.

Age	M	SD
17 – 19 year	3.365	0.324
20 – 22 year	3.247	0.614
23 – 25 year	3.970	0.424

Table 20: Mean of Self-Concept based on Age

As shown in the above table, respondents aged 23-25 years held a positive self-concept (with  $M=3.97$ ,  $SD=0.424$ ), while the rest of respondents demonstrated neutral self-concept. Neutral self-concept was also shown by female respondents in which they obtained  $M=3.293$ . Despite that, according to Table 21, males had a positive self-concept with  $M=3.466$  ( $SD=0.586$ ).

Gender	M	SD
Male	3.466	0.586
Female	3.293	0.385

Table 21: Mean of Self-Concept based on Gender



An interesting finding is that Madurese respondents showed positive responses towards Arabic, both in terms of language attitude ( $M=4.115$ ) and self-concept ( $M=3.7$ ), whereas Javanese and Sundanese respondents indicated a neutral response to both language attitude and self-concept. Aside from that, based on years studying Arabic, respondents who learned Arabic less than three years also held positive responses towards both attitude and self-concept.

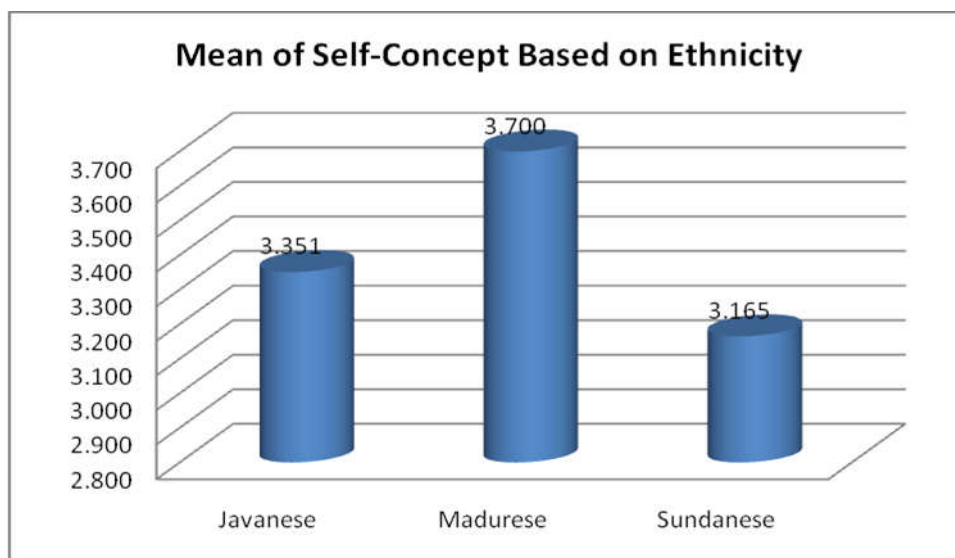


Figure 10: Mean of Self-Concept based on Ethnicity

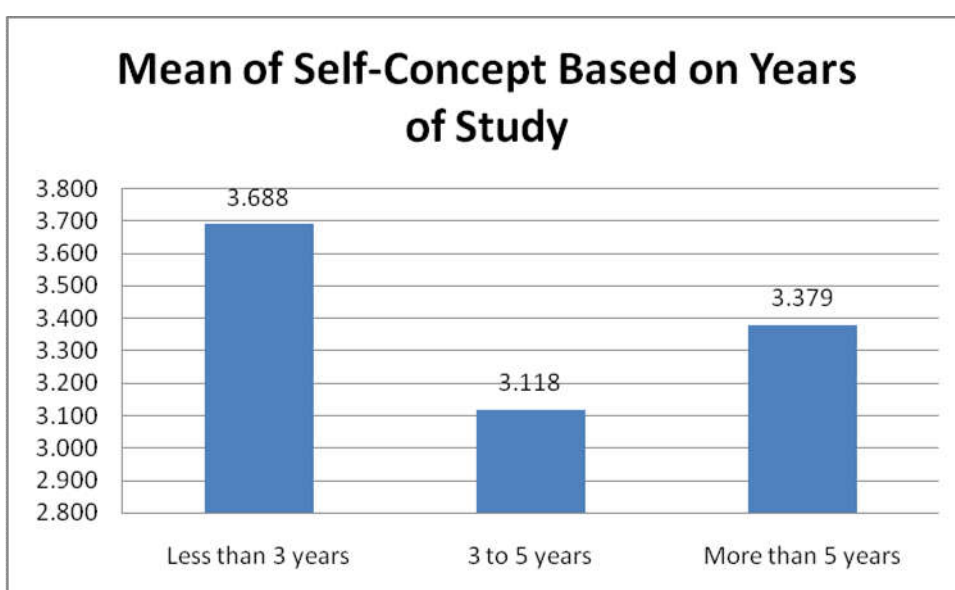


Figure 11: Mean of Self-Concept based on Years of Studying Arabic

Learning Institution	M	SD
<i>Pesantren</i>	3.355	0.469
School	3.275	0.588
University	3.600	0.947
<i>Pesantren</i> and school	3.402	0.073
School and university	3.930	-
<i>Pesantren</i> , school and university	2.870	-

Table 22: Mean of Self-Concept based on Learning Institution

Table 22 shows that respondents who learned Arabic at school and university had higher a score than those who learned at *pesantren* and school with  $M=3.930$ . Those who claimed to only study Arabic in university obtained  $M=3.6$  and those who studied in *pesantren* and school obtained  $M=3.401$ . This indicates that the participants who learned Arabic at university and at school and university possess a positive self-concept. Table 22 above shows that the respondents not only learned Arabic in one place, but some of them studied in two or three institutions. Respondents who learned Arabic at *pesantren*, school and university demonstrate neutral self-concept ( $M=2.870$ ). The mean of this group is lower than the mean of those who learned Arabic at school ( $M=3.275$ ) and *pesantren* ( $M=3.355$ ) which also demonstrate neutral self-concept.

#### 4.2.3 Arabic Writing Based on Demographic Profiles

Two experts rated the Arabic writing test that was given to the participants. As mentioned in Chapter 3, the scoring system used to assess the writing test used the scoring of 0-6, in which 0 was the lowest and 6 was the highest. To get the class interval and mean score of respondents' tests, the same formula described in subsections 4.2.1 and 4.2.2 was applied here. Knowing that the class interval for Arabic writing test was 1.5, the classification of Arabic writing is displayed as shown in the table below.

Writing Score	Classification
0.00 – 1.49	Very Poor
1.50 – 2.99	Poor
3.00 – 4.49	Fair
4.50 – 6.00	High

Table 23: Classification of Arabic Writing Ability

Based on that classification, if the writing mean score of a respondent was between 0.00 and 1.49, it was classified as a very low grade or indicating very low ability. If the mean score was between 1.50 and 2.99, it was classified as a low grade or indicating poor ability. If the score was between 3.00 and 4.49 then it was a fair grade or indicating fair ability, and if the score was between 4.50 and 6.00 then it was classified as high or indicating good ability. From the statistical analysis, it was found that the mean score of the participants was 3.917 with SD: 0.189. This means that they had fair ability in Arabic writing skills.

Age	M	SD
17 – 19 year	4.059	0.882
20 – 22 year	3.682	1.309
23 – 25 year	4.000	0.707
Overall M	3.917	1.035

Table 24: Mean Score of Arabic Writing based on Age

To be more specific, based on their ages, Table 24 above shows that respondents aged 17-19 years had a fair score in Arabic writing (M=4.059, SD=0.882). Slightly similar in score were those aged 23-25 years that also showed high performance in Arabic writing (M=4 and SD=0.707) as well as score obtained by respondents aged 20-22 years (M=3.682, SD=1.309).

Gender	M	SD
Male	3.917	1.184
Female	3.917	0.959

Table 25: Mean Score of Arabic Writing based on Gender

Seen from respondents' gender, it appears that the male and female respondents had similar scores in Arabic writing. Both males and females obtained  $M=3.917$  in their writing tests. This result indicates that both male and female participants have fair ability in Arabic writing.

Ethnicity	M	SD
Javanese	3.865	1.025
Madurese	3.500	1.414
Sundanese	5.000	0.000

Table 26: Mean Score of Arabic Writing based on Ethnicity

Javanese respondents obtained a mean score of 3.865 in Arabic writing, which implies that the Javanese students possess fair ability in Arabic writing. This result was the same with Madurese respondents, who got a mean score of 3.5 ( $SD=1.414$ ) in Arabic writing as, which means that Madurese students also have fair enough ability in Arabic writing. The highest mean score demonstrated by Sundanese respondents with  $M=5$  implies that Sundanese students have good ability in Arabic writing.

Years of Studying Arabic	M	SD
Less than 3 years	3.500	0.632
3 to 5 years	3.944	1.261
More than 5 years	4.067	1.033

Table 27: Mean Score of Arabic Writing based on Years of Studying Arabic

According to years spent learning Arabic, respondents who spent 3 to 5 years and those who spent more than 5 years in learning Arabic obtained nearly the same mean scores, i.e. 4. Those who spent more than 5 years got  $M=4.067$  and  $M=3.944$  for those who spent 3 to 5 years. The participants who learned Arabic less than 3 years only had a score of 3.5. However, this result still indicates that they all have fair Arabic writing skill.

Learning Institution	M	SD
<i>Pesantren</i>	3.355	0.469
School	3.216	0.178
University	4.370	0.141
<i>Pesantren</i> and university	3.402	0.073
School and university	3.930	-
<i>Pesantren</i> , school and university	2.870	-

Table 28: Mean Score of Arabic Writing based on Learning Institution

Table 28 displays respondents' scores based on their Arabic learning institution. The scores range from 2.8 to 4.3, indicating that the majority of students involved in this study have fair ability in writing. It shows that those who studied at university have an average writing ability that is higher compared to that of other institutions, in which students of university obtained 4.370 with  $SD=0.141$ . Conversely, the participants that claimed that they learned Arabic in more than three institutions--at *pesantren*, school and university--clearly were poor in writing, with score of 2.87.

#### 4.2.4 Arabic Speaking Based on Demographic Profiles

For the speaking test, the score of 0-5 was used, in which 0 was the lowest and 5 was the highest. The class interval and average scores of respondents' test was likewise

applied. Knowing that the class interval for Arabic writing test was 1.25, the class interval of the Arabic speaking test and its classification are displayed in Table 29 below.

Speaking Score	Classification
0.00 – 1.24	Very Poor
1.25 – 2.49	Poor
2.50 – 4.74	Fair
3.75 – 5.00	High

Table 29: Classification of Arabic Speaking Ability

Based on the above classification, it can be inferred that if the speaking mean score of a respondent is between 0.00 and 1.24, that is considered a very low grade indicating very poor ability. If the mean score is between 1.25 and 2.49, it is classified as a low grade, or indicating poor ability. If the score is between 2.50 and 3.74, then it is a fair grade or indicating fair ability, and if the score is between 3.75 and 5.00 then it is classified as high or indicating good ability. From statistical analysis, it was found that the mean score of the participants for Arabic speaking was 3.783 with SD of 0.761. This indicates that in general the participants had good competencies in Arabic speaking.

The following tables below depict the average scores for Arabic speaking based on respondents' age, gender, ethnicity, years of studying Arabic, and place where they learn Arabic.

Age	M	SD
17 – 19 year	3.618	0.761
20 – 22 year	3.954	0.850
23 – 25 year	4.250	0.353
Overall M	3.783	0.784

Table 30: Mean Score of Arabic Speaking based on Age

Tables 30 above and 31 below depict respondents' competency speaking Arabic in accordance with their age and gender. By and large, based on both age and gender of the respondents, students had good performance in Arabic speaking. In more detail, students aged 17-19 years had an average score of nearly 3.7. In addition, students aged between 20-22 years had a higher score than those aged 17-19 with a score of nearly 4. The highest score was obtained by students aged 23-25 years, i.e. 4.25. Hence, only students aged 17-19 years showed fair ability while the other age groups showed good skill in speaking. In other profiles, i.e. gender, male respondents had better performance in Arabic speaking compared to females. This difference is represented by their average score in which male had a greater score ( $M=4.083$ ) than females ( $M=3.583$ ).

Gender	M	SD
Male	4.083	0.702
Female	3.583	0.791

Table 31: Mean Score of Arabic Speaking based on Gender

In relation to respondents' ethnicity, the average score of Sundanese respondents on the Arabic test was relatively higher than from Javanese and Madurese students. The Sundanese and the Javanese had good ability, while the Madurese had fair ability. To be more precise, the mean scores of respondents based on their ethnicity by order were Madurese ( $M=3.5$ ), Javanese ( $M=3.75$ ), and Sundanese ( $M=4.5$ ).

Ethnicity	M	SD
Javanese	3.750	0.803
Madurese	3.500	0.707
Sundanese	4.500	0.000

Table 32: Mean Score of Arabic Speaking based on Ethnicity

An interesting finding from the data is the years spent studying Arabic. The fewer years students spent learning Arabic, the higher their score in Arabic speaking. As shown in Figure 12, those who spent less than 3 years studying Arabic obtained the highest score with nearly 4 and  $SD=0.736$ . It could be said that students in this year cluster showed good proficiency in Arabic speaking. The respondents with a length of study of 3 to 5 years also received a good average score of 3.833. Students who spent more than 5 years studying Arabic received an average score of 3.7 ( $SD=0.862$ ), indicating that the latter only had fair ability in Arabic speaking.

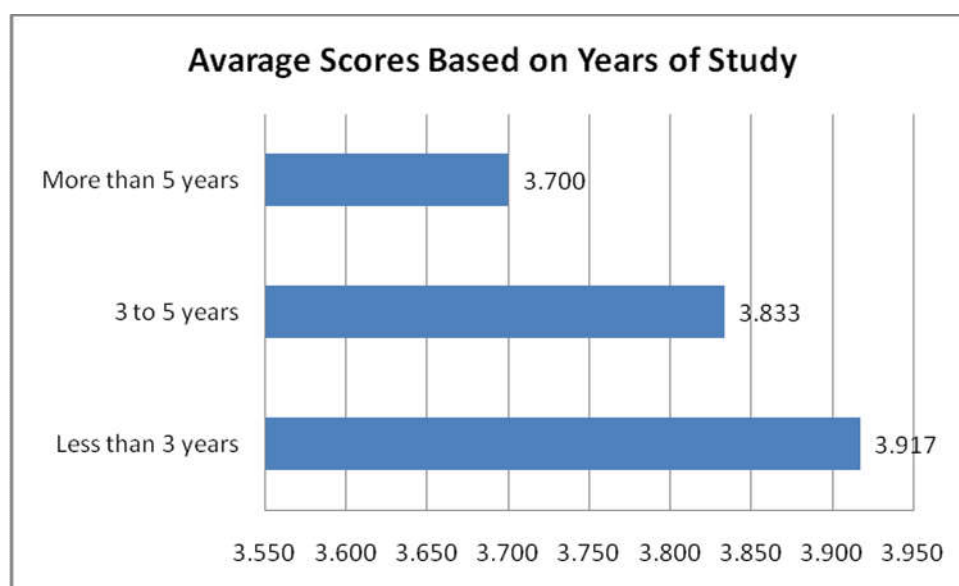


Figure 12: Mean Score of Arabic Speaking based on Years of Studying Arabic

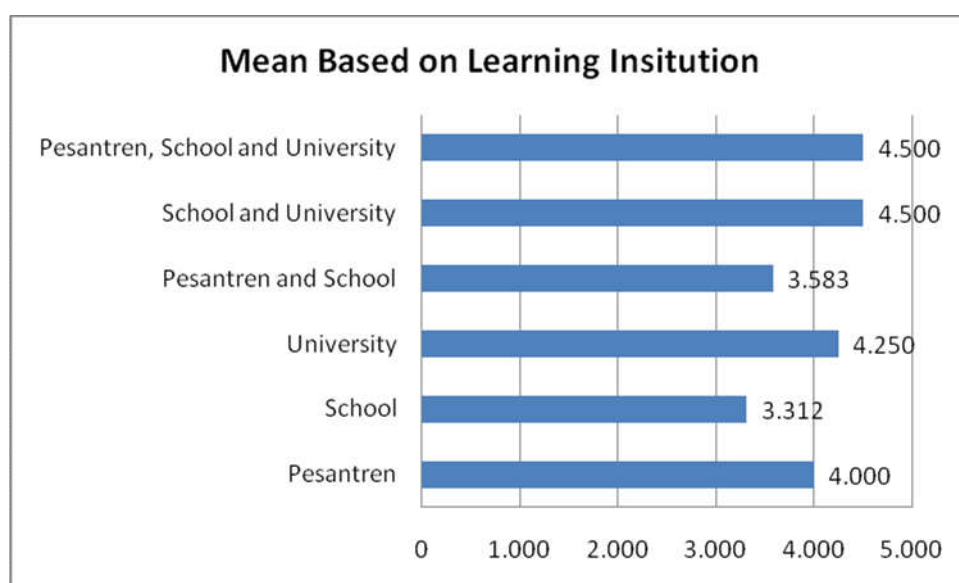


Figure 13: Mean Scores of Arabic Speaking based on Learning Institution



Figure 13 above shows that at any institutions where respondents studied Arabic, they demonstrated good ability in Arabic speaking, except at school, and *pesantren* and school, in which respondents showed fair proficiencies in Arabic speaking. Those with good Arabic speaking skills learned Arabic at *pesantren*; university; *pesantren*, school, university; school and university. The respondents who learned Arabic only at school had an average score of 3.312 (SD=0.651).

#### 4.3 Description of Language Attitude Questionnaire

The respondents' attitudes towards Arabic were obtained from the following statements. There are 13 items that were developed to measure the language attitude towards Arabic.

1. Able to speak Arabic is important
2. Able to speak Arabic reflects one's religiousness
3. I feel more educated when I speak about various religious matters in Arabic
4. I prefer to speak about various religious matters in Arabic
5. I am more focused when praying in Arabic
6. I feel more confidence after learning Arabic
7. I feel that having Arabic language skills is prestigious for a student
8. I would like to prioritize studying Arabic more than any other foreign languages
9. I try to pronounce Arabic words like a native speaker
10. I tend to use a bilingual dictionary (ex. Arabic-Indonesian) more than a monolingual dictionary (Arabic-Arabic)
11. Knowledge of Arabic offers advantages in seeking good jobs
12. Speaking Arabic makes me have more friends than speaking other foreign languages

### 13. Arabic is Islam, Islam is Arabic

All the attitude questionnaire items were put in a five-point Likert scale ranging from Strongly Agree to Strongly Disagree. The positive statement Strongly Agree was weighted 5, Agree was weighted 4, Neutral was weighted 3, Disagree was weighted 2, and Strongly Disagree was weighted 1. Negative statements were given the opposite: Strongly Disagree was weighted 5, Disagree was weighted 4, Neutral was weighted 3, Agree was weighted 2, and Strongly Agree was weighted 1. By referring to the classification of attitude as stated earlier, if the score was between 1 and 1.7, it was classified as a very low attitude. If the score was between 2.6 and 3.3, it was considered a moderate or neutral attitude. If the score was between 4.2 and 5 it was classified a very high attitude. A low attitude was interpreted as a negative attitude, a moderate attitude was interpreted as neutral attitude, and a high attitude was interpreted as a positive attitude.

Nr.	Statements f/%	SA	A	N	D	SD	M
1	Able to speak Arabic is important	$\frac{17}{56.6}$	$\frac{9}{30}$	$\frac{4}{13.3}$	–	–	4.43
2	Able to speak Arabic reflects one's religiousness	–	$\frac{1}{3.3}$	$\frac{12}{40}$	$\frac{15}{50}$	$\frac{2}{6.6}$	2.4
3	I feel more educated when speaking in Arabic about various issues on religion	$\frac{2}{6.6}$	$\frac{11}{36.6}$	$\frac{15}{50}$	$\frac{2}{6.6}$	–	3.43
4	I prefer to speak in Arabic about various issues on religion	$\frac{1}{3.3}$	$\frac{4}{13.3}$	$\frac{19}{63.3}$	$\frac{6}{20}$	–	3
5	I am more focused when praying in Arabic	$\frac{10}{33.3}$	$\frac{11}{36.6}$	$\frac{9}{30}$	–	–	4.03
6	I feel more confidence after learning	$\frac{7}{23.3}$	$\frac{10}{33.3}$	$\frac{13}{43.3}$	–	–	3.8

	Arabic						
7	I feel that having Arabic skills is prestigious for a university student	$\frac{7}{23.3}$	$\frac{9}{30}$	$\frac{13}{43.3}$	$\frac{1}{3.3}$	–	3.73
8	I would like to prioritize studying Arabic more than any other foreign languages	$\frac{9}{30}$	$\frac{11}{36.6}$	$\frac{9}{30}$	$\frac{1}{3.3}$	–	3.93
9	I try to pronounce Arabic words like a native speaker	$\frac{12}{40}$	$\frac{12}{40}$	$\frac{5}{16.6}$	$\frac{1}{3.3}$	–	4.16
10	I tend to use a bilingual dictionary (ex. Arabic-Indonesian) more than a monolingual dictionary (Arabic-Arabic)	$\frac{9}{30}$	$\frac{17}{56.6}$	$\frac{4}{13.3}$	–	–	4.16
11	Knowledge of Arabic offers advantages in seeking good jobs	$\frac{5}{16.6}$	$\frac{11}{36.6}$	$\frac{13}{43.4}$	$\frac{1}{3.3}$	–	3.66
12	Speaking Arabic makes me have more friends than speaking other foreign languages	$\frac{2}{6.6}$	$\frac{1}{3.3}$	$\frac{22}{73.3}$	$\frac{5}{16.6}$	–	3
13	Arabic is Islam, Islam is Arabic	$\frac{3}{10}$	$\frac{4}{13.3}$	$\frac{12}{40}$	$\frac{10}{33.3}$	$\frac{1}{3.3}$	2.93

Table 33: The Result of Attitudes Questionnaire

- SA = Strongly Agree, A = Agree, N = Neutral, D = Disagree, SD = Strongly Disagree, M = Mean

In response to Item #1, the questionnaire result indicated that participants recognized that having competency in the speaking of Arabic is important. This is evident from the following facts: 86.6% of the respondents agreed with the statement “able to speak Arabic is important.” Only 13.3% of them were neutral about the statement, and none of them disagreed with it. Similarly, most of the participants acknowledged that to pray in Arabic makes them more focused than with other languages (Item #5). Almost 70% of the participants expressed their agreement that

praying using Arabic language gives them more concentration. This score suggests that most respondents had strong feelings about expressing their connectivity with the Islamic religion in Arabic. It is worth mentioning here that in their daily life, beginning from RA level, Muslims in Indonesia are taught and educated to memorize several basic prayers in Arabic. Based on those percentages, it can be said that the majority of students involved in the study acknowledged that Arabic is important and using it could make them more focused in prayer. It is clearly proved as the mean scores of the respondents to Items #1 and #5 were high: 4.43 and 4.03.

An interesting finding appeared when associating Arabic with religiousness. The participants did not acknowledge that ability to speak Arabic reflects an individual's religiousness. Fifty-six percent (56%) of the respondents showed their disagreement with Item #2, while forty percent (40%) of them were neutral and only three percent (3%) agreed with the statement. This indicates that they demonstrated a negative attitude towards this statement ( $M=2.4$ ). However, the participants agreed that Arabic makes them more educated when speaking it for religious (Islamic) issues. About 43% of them acknowledged and agreed with the statement "I feel more educated when I speak about various issues in Arabic" (Item #3). In contrast, a fascinating finding was revealed when the respondents expressed their neutrality with the statement in Item 3: "I prefer to speak about various religious issues in Arabic." The majority of them (63.3%) had no opinion about this issue and 20% showed disagreement with it. This interesting finding indicates that participants had a high and positive response ( $M=3.43$ ) about the use of Arabic as a subject related to intelligence and academic achievement rather than as a means of expressing ideas on religious topics.

In correlation with Arabic proficiency, more than half (53.3%) of students who participated in this study acknowledged that having Arabic skills is prestigious for them (Item #7). The participating students who disagreed with this statement were fewer than those who had no opinion of the statement in Item #7. About three percent (3.3%) disagreed with the statement and more than forty percent (43.3%) expressed their neutrality. This response shows that most participants had a highly positive

attitude towards the statement in Item #7, indicated by the score of  $M=3.73$ . In addition to considering Arabic prestigious, most of the respondents felt more confidence after learning Arabic. Participants expressed their agreement in response to Item #6. More than fifty percent (56.6%) of them showed a positive response, while the rest were neutral. Furthermore, a majority of students who participated in this survey (66.6%), admitted that they wanted to prioritize studying Arabic over any other foreign languages (Item #8). Besides Arabic, there are many other foreign languages that are taught in schools and universities, such as English, Japanese, Korean, Russian, French, Chinese and German. The students' responses indicate, to some degree, that students hold a positive attitude towards Arabic.

Another finding is the comparison of Items #1 and #9. In Item #1, nearly 90% of participated students expressed their agreement with the statement that ability to speak Arabic is important. Meanwhile, in support of this statement, 80% of them also agreed with the statement in Item #9: "I try to pronounce Arabic words like a native speaker." It is an interesting finding that respondents wanted to sound like a native speaker of Arabic when uttering its words. It can be inferred that in general, they showed a positive attitude towards this statement with a mean score of 4.16.

In response to Item #10, nearly 87% of respondents demonstrated their agreement with the statement "I tend to use a bilingual dictionary (Arabic-Indonesia) more than a monolingual dictionary (Arabic-Arabic)." The remaining respondents expressed their neutral feeling to Item #10. Besides having ability in Arabic skills, more than half of the respondents also felt that knowledge of Arabic offers advantages in seeking good jobs (Item #11). Around 43.4% of them expressed their neutrality to this statement, and only a few of them disagreed (3.3%).

Along with considering Arabic to be an important means of communication, as stated in Item #1, a few students who participated in the survey (9.9%) agreed with the statement "Speaking Arabic makes me have more friends than speaking other foreign languages" (Item #12). Those who expressed their disagreement was a larger group,

with nearly 17% of the respondents. Most of the students (73.3%) demonstrated their absence of opinion about this statement.

As mentioned in Chapter 2, in an Indonesian setting, Arabic is frequently associated with Islam. This is because the main sources of Islam are written in Arabic, and Islam itself emerged in the Arab world. Item #13, "Arabic is Islam, Islam is Arabic," relates to this fact. However, a surprising finding revealed that more respondents disagreed with the statement (36.6%) than agreed with it (23.3%), and most of them unpredictably held in a neutral position (40%). This indicates that for a majority of students, Arabic seemingly does not correlate to Islam and vice versa.

#### **4.4 Description of Self-Concept Questionnaire**

Of fifteen statements on self-concept, twelve contained positive statements, namely Items #1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 12, 13, and 15; two of the statements were negative, namely Items #11 and 14. All of the self-concept questionnaire items were put into a five-point Likert scale ranging from Strongly Agree to Strongly Disagree. Of the positive statements, Strongly Agree was weighted 5, Agree was weighted 4, Neutral was weighted 3, Disagree was weighted 2, and Strongly Disagree was weighted 1. Negative statements were given the opposite scores: Strongly Disagree was weighted 5, Disagree was weighted 4, Neutral was weighted 3, Agree was weighted 2, and Strongly Agree was weighted 1. By referring to the classification of self-concept as stated earlier (see Table 19), if the score was between 1 to 1.7, it was categorised as very low self-concept. If the score was between 2.6 to 3.3, it was considered a moderate or neutral self-concept. If the score was between 4.2 to 5, it was classified as a very high self-concept. A low self-concept was interpreted as negative self-concept, a moderate self-concept was interpreted as neutral self-concept, and a high self-concept was interpreted as a positive self-concept. Table 34 below depicts the results of students' self-concept and followed by its description.

No	Statements f/%	SA	A	N	D	SD	M
1	I like to write in Arabic	$\frac{1}{3.3}$	$\frac{5}{16.6}$	$\frac{18}{60}$	$\frac{5}{16.6}$	$\frac{1}{3.3}$	3
2	I am more confident of my Arabic writing skill	$\frac{4}{13.3}$	$\frac{7}{23.3}$	$\frac{14}{46.6}$	$\frac{5}{16.6}$	–	3.33
3	I always learn how to write well	$\frac{4}{13.3}$	$\frac{12}{40}$	$\frac{13}{43.3}$	$\frac{1}{3.3}$	–	3.6
4	I am happy when my lecturer gives feedback on my writing task	$\frac{2}{6.6}$	$\frac{5}{16.6}$	$\frac{7}{23.3}$	$\frac{10}{33.3}$	$\frac{6}{20}$	2.56
5	When I start to write, often the idea I had in my head just disappears	$\frac{8}{26.6}$	$\frac{13}{43.3}$	$\frac{9}{30}$	–	–	3.96
6	I will not give up practicing even if the result of my writing task is not satisfactory	$\frac{4}{13.3}$	$\frac{12}{40}$	$\frac{12}{40}$	$\frac{2}{6.6}$	–	3.6
7	I am physically fit to complete writing tasks or tests	$\frac{13}{43.3}$	$\frac{16}{53.3}$	$\frac{1}{3.3}$	–	–	4.4
8	I like to speak Arabic	$\frac{6}{20}$	$\frac{11}{36.6}$	$\frac{11}{36.6}$	$\frac{2}{6.6}$	–	3.7
9	Speaking Arabic is easy for me	–	$\frac{6}{20}$	$\frac{17}{56.6}$	$\frac{7}{23.3}$	–	2.96
10	I am more confident speaking Arabic than any other foreign languages	$\frac{2}{6.6}$	$\frac{6}{20}$	$\frac{19}{63.3}$	$\frac{3}{10}$	–	3.23
11	I am nervous when speaking Arabic	$\frac{3}{10}$	$\frac{5}{16.6}$	$\frac{12}{40}$	$\frac{9}{30}$	$\frac{1}{3.3}$	3
12	I always learn how to pronounce Arabic well	$\frac{14}{46.6}$	$\frac{10}{33.3}$	$\frac{5}{16.6}$	–	$\frac{1}{3.3}$	4.2
13	I am always happy when assigned a speaking task	$\frac{4}{13.3}$	$\frac{6}{20}$	$\frac{13}{43.3}$	$\frac{5}{16.6}$	$\frac{2}{6.6}$	3.16
14	I lack vocabulary when doing	$\frac{1}{3.3}$	$\frac{3}{10}$	$\frac{10}{33.3}$	$\frac{14}{46.6}$	$\frac{2}{6.6}$	2.56

	Arabic speaking tasks						
15	My Arabic speaking skill is better than writing skill	$\frac{3}{10}$	$\frac{4}{13.3}$	$\frac{17}{56.6}$	$\frac{6}{20}$	–	3.13

Table 34: The Result of Self-Concept Questionnaire

- SA = Strongly Agree, A = Agree, N = Neutral, D = Disagree, SD = Strongly Disagree, M = Mean

Table 34 above provides the results obtained for the respondents' self-concept. In response to Item#1 "I like writing in Arabic," the students who participated in this research showed their neutrality. This indicates that they stood neither on the agreement nor on disagreement side. In other words, the participants could not decide whether they like writing in Arabic. This is evidenced by the fact that 60% of them were neutral (M=3). Meanwhile, those who acknowledged agreement and disagreement with Item #1 shared the same percentage, i.e. 20%.

Although the participants were neutral on Arabic writing, almost 37% of them felt more confident with their ability in Arabic writing. This was in response to Item #2: "I am more confident about my ability in writing In Arabic." It seemed there was an inconsistency between students' answers to Item #1 versus Item #2. On one hand, they did not express their joy in writing but on the other hand they felt more confident in writing. As to this issue, we will see their responses in the next statement, Item #3.

Students who participated in this research mostly (53.3%) agreed that they always learn to write well in Arabic (Item #3). However, there were still some demonstrated neutrality to this statement (43%). The result indicates that most of them showed positive self-concept to Item #3, indicated by a mean score of 3.6.

There was an interesting finding regarding the students' response to writing. In response to statement #4, "I am happy when my lecturer gives feedback on my writing task," half of them expressed their disagreement. They seemed not want care about any comment their lecturer would give for feedback to their writing. Only about 23% of them acknowledged that they were happy with the feedback from their lecturer.



In spite of the fact that the participants generally said that they did not like accepting feedback from their lecturer, they said they would not give up practicing even if the result of their writing were not satisfactory. This was in response to Item #6. Compared to those who acknowledged disagreement with Item #6, those of neutral position were larger but still fewer than those that agreed. As shown in Table 34, 53.3% of the participants agreed, 40% of them were neutral, and only 6.6% disagreed with Item #6.

In response to Item #7, "I am physically fit to complete writing tasks or test," the majority of the students who participated in this survey believed that they were physically healthy. The number of participant who agreed with the statement was almost 97%. To be physically fit means to be in a state of health and well being. This indicates that respondents specifically had the ability to perform aspects of a writing task or test. However, another fascinating finding is that the students who volunteered to be part of this study frequently had no idea what to write when they started to write in Arabic. This can be seen in their response to Item #5. The majority of them (70%) acknowledged that when they started to write, often the idea in their head just disappeared. Meanwhile, the rest of the respondents demonstrated neutrality in this issue.

In response to Item #8 "I like to speak Arabic," half of the participants (56.6%) acknowledged that they liked to speak Arabic. In comparison to those who showed neutrality to this statement, the number was larger than those who acknowledged disagreement, 36.6% versus 6.6%. The mean score of this item ( $M=3.7$ ) indicates that students showed a positive self-concept towards Arabic speaking.

Although most of the participants acknowledged that they liked to speak Arabic, it did not mean that most of them considered speaking Arabic to be easy. According to their response to Item #9, only 20% of them agreed with the statement. Meanwhile, the larger number was those who held a neutral position, with almost 57%, and 23.3% disagreeing that speaking Arabic is easy.

In comparing Arabic speaking with other languages, the students who participated in this study acknowledged that they did not have any opinion about this statement. More than sixty percent (60%) were neutral. But, those who acknowledged that they were more confident speaking Arabic than any other foreign languages (Item #10) were more than double the number of those who disagreed (26.6% versus 10%). This is very interesting that, on one hand, they admitted that in general they have more confidence in Arabic writing (Item #2), while on the other hand, in general, they lacked confidence in Arabic speaking (Item #10). However, when they were asked to compare their ability in Arabic speaking and Arabic writing (Item #15), more than half of them were neutral (56.6%). Twenty-three percent (23%) acknowledged that their Arabic speaking was better than their Arabic writing, and twenty percent (20%) disagreed with the statement.

In response to Item #11 "I am nervous when speak Arabic," the number of the participants who disagreed was larger than those who acknowledge that they were nervous when speaking Arabic. Nearly 34% of them admitted that they were not nervous but those who held a neutral position was larger, with 40%. The mean score of this item was 3, indicating that they showed neutrality to this statement.

Another important finding was the response to Item #12. The majority of the respondents (80%) acknowledged that they always learned how to pronounce Arabic well. This percentage is consistent with their response to Item #9 in the language attitude questionnaire, in which the majority of them wanted to pronounce Arabic like a native speaker. The mean score of this item was very high ( $M=4.2$ ). This indicates that respondents always attempted to learn to say Arabic words as well as a native speaker, which is very positive.

According to Item #13, 33.3% of the participants acknowledged that they were happy with the speaking task while about 22% of them disagreed with that statement. Most of them (43.3%) were neutral to this statement. This result seemingly does not relate to the fact that half of them acknowledged that they don't lack vocabulary when taking a speaking test (Item #14). In other words, their disagreement to Item #13 is not

caused by their lack of vocabulary, as shown by the fact that only 13.3% acknowledged that they lack vocabulary in completing a speaking task.

#### 4.5 Description of Interview Results

The respondents' interview results are presented here in order to enrich the discussion by bolstering the findings from the primary source, i.e. questionnaires. In the questionnaire, information about the interview purposes and process were provided. On that form, the students taking part in this study were asked to provide their contact information if they would like to participate in the interview. In the end, ten students who answered the questionnaires returned, but only six volunteered for an interview. All of the interviews took place in Malang, Indonesia.

The first question asked the participants their opinion about the Arabic language and about learning Arabic. In general, the students had the same impression and opinion about the Arabic language. One of the most frequent answers was that the Arabic language is the language of Qur'an and Hadith. Besides, they asserted that because the Arabic language is the language of Islam, to learn it is important and a compulsion. By studying Arabic, they can study and better understand the Qur'an and Islamic laws.

Interviewee 1: *Arabic as the language of Qur'an and Islamic laws*

Interviewee 3: *Arabic is an important language to learn, as it is the language of Qur'an.*

Interviewee 5: *Studying Arabic for understanding the Qur'an*

Interviewee 6: *Learning Arabic to better understand the reading of Qur'an*

This view is not surprising because as Muslims they have religious perceptions of Arabic and it is the language that is related to Islam. In addition, some interviewees realized that the Arabic language is an international language and a FL in Indonesia. Thus, it gives a different impression when they learn it. It is important to note that in addition to Indonesian being the national and the official language of Indonesia, there

are also more than 700 local languages spoken by each Indonesian ethnicity in their daily lives. Therefore, when interviewees were asked in depth about their views about the Arabic language and learning it, they asserted that Arabic was a difficult language. They identified the difficulties of Arabic, one of which is the difficulty in learning the grammar (*Nahw-Sharf*). Furthermore, they also find significant differences between Indonesian and Arabic in terms of their structure and different writing systems.

Interviewee 1: *Arabic is a difficult language. It has a different writing system and grammar from the Indonesian language.*

Interviewee 2: *Arabic is a difficult language.*

In addition, they consider Arabic as a unique language. They find that Arabic has rich vocabulary.

Interviewee 4: *Arabic is a unique language, it has a word but with many different meanings*

Over and over, the interviewees mostly linked Arabic with Islamic studies. This was in regards to the question of why they chose to study Arabic. They answered that they studied Arabic to understand Islamic studies, such as *fiqh*, *hadits*, and *tafsir*, because they are keys of Islam. Additionally, they also count Arabic as the language of Islam and the language of Muslims, and they even believe that Arabic is the language of the heaven.

Interviewee 1: *To understand Arabic books, especially Islamic books.*

Interviewee 4: *To understand Islamic studies, such as fiqh, hadis, tafsir, because they are keys of Islamic sciences.*

Interviewee 3: *Since Arabic is the language of Muslims and the language of Islam.*

Some of them chose to study Arabic for the instrumental purposes. They were aware that the existence of Arabic in Indonesia is the same as the other FLs such as English. So as a FL, studying Arabic is as important as English because it is as an

international language. Furthermore, they chose to study Arabic for the sake of international communication, especially when they traveled to the Middle East (Arabic countries), so that they could communicate with the local people there.

Interviewee 2: *As a foreign language and as important as English*

Interviewee 5: *For the sake of international communication*

Interviewee 3: *For travelling in Arabic countries*

Another interesting finding was that interviewees learned Arabic just because they happened to have entered or had already become “mired” (a sarcastic term they used to designate that they did not really choose Arabic as their preferred course of study) in the department of Arabic language. Additionally, interviewees responded that studying Arabic would look cool and prestigious because they would be able to speak Arabic.

The next interview question dealt with constraints the students faced in learning the Arabic language. The interviewees stated that one of the obstacles they encountered in learning the Arabic language was the learning environment, which they felt was not conducive to learning and practicing Arabic language in communication. In their daily lives, students said that they used Indonesian and local languages, both in the classroom and outside the classroom. As a matter of fact, the medium of teaching instruction was mostly Indonesian. They stated that it made them feel less motivated to learn Arabic. Moreover, some of them felt that they had a previous study background that was not related to the Arabic language so that they felt as a weakness in learning Arabic. In addition, some students said that their poor teachers and teaching materials were also an obstacle.

Interviewee 6: *unsupported milieu to practice the Arabic language because in our daily activities and in the classroom everyone speaks Indonesian and vernacular languages.*

Interviewee 1: *unsupported milieu, because everyone speaks bahasa Indonesia or vernacular languages*

Interviewee 3: *I am less motivated, and my previous background of study didn't relate to Arabic*

Interviewee 4: *Reluctant because Arabic is difficult to study apart from teachers, teaching materials, and milieu.*

What they thought about learning and obstacles to learning spoken Arabic could be grouped into four categories. The first obstacle was a lack of vocabulary. They felt that they could not express what they had in mind accurately because they had limited vocabulary.

Interviewee 2: *Lack of vocabulary, so I cannot express what I have in mind accurately*

The second obstacle was a lack of confidence. They were less confident speaking Arabic because they could not accurately and fluently pronounce the Arabic words. Hence, when they felt less confident, this made them reluctant to speak in Arabic.

Interviewee 1: *I am less confident when pronouncing Arabic words so I am reluctant to express them.*

In line with this situation, interviewees acknowledged that they were nervous every time when they had a presentation in the class.

Interviewee 6: *I feel nervous when I am presenting in class*

As a consequence, the third obstacle these students faced was being afraid to make mistakes in sentence structure or general grammar.

Interviewee 5: *I am worry to make a mistake when speak Arabic sentences*

Interviewee 3: *Having difficulty in structuring the sentence because afraid to fail in the grammar*

The fourth obstacle is less time to practice speaking in a communicative way.

Interviewee 1: *We are less Arabic speaking practice in daily communication.*

In regard to the question of why Arabic speaking is important for them, the majority of the interviewees wanted to become comfortable speaking like a native speaker of Arabic, by having as much practice in speaking as possible. In addition, when they took a speaking class they used this opportunity to practice fluency and accuracy, because as stated before, they did not have many chances to use it in daily communication.

Interviewee 5: *To practice fluency and accuracy*

Interviewee 6: *To be fluent in Arabic speaking*

Interviewee 3: *To get used to speak like Arabic native speaker*

An interesting answer to this question is that they wanted to measure to what extent or how much Arabic vocabulary they had mastered. Interviewees felt that when they were able to speak Arabic about a variety of topics, this demonstrated that they were able to make use of vocabulary they had learned. And conversely, the smaller their vocabulary, the less they would be able to speak Arabic.

Interviewee 5: *To measure to what extent we master the vocabulary*

#### **4.6 Normality and Homogeneity**

In order to investigate the normality and homogeneity of the data, the Kolmogorov-Smirnov test and Levene's test were conducted for language attitude, self-concept, writing ability and speaking ability. Table 35 and 36 below display the result obtained for the normality and homogeneity tests. As shown in Table 35, the P-value was more than 0.05. This means the data were normally distributed. In addition, for the homogeneity test, it was found that the data for language attitude, self-concept, writing ability and speaking ability were homogenous when the P-value was more than 0.05.

Variable	Kolmogorov Smirnov	Sig.
Language attitude	1.042	0.228
Self-concept	0.603	0.860
Writing ability	1.018	0.252
Speaking ability	1.020	0.249

Table 35: Normality Test on Language Attitude, Self-Concept, Writing and Speaking

Variable	Demographic Profiles	Levene Statistic	Sig.
Language attitude	Gender	1.424	0.243
	Ethnicity	1.860	0.175
	Years of study	3.259	0.054
	Learning Institution	2.040	0.135
Self-concept	Gender	2.470	0.127
	Ethnicity	3.304	0.052
	Years of study	1.850	0.185
	Learning Institution	2.578	0.077
Writing ability	Gender	3.866	0.091
	Ethnicity	2.338	0.116
	Years of study	1.400	0.264
	Learning Institution	0.528	0.668
Speaking ability	Gender	0.193	0.664
	Ethnicity	2.704	0.085
	Years of study	0.309	0.737
	Learning Institution	2.220	0.112

Table 36: Variances Homogeneity Test of Language Attitude, Self-Concept, Writing and Speaking



## 4.7 Differences in Language Attitude, Self-Concept, Writing and Speaking Ability

### 4.7.1 Language Attitude, Self-Concept, Writing and Speaking Ability Based on Gender

Burns (1993) pointed out that females tend to have better cognitive skills, interest, and social orientation than males in self-concept. Based on that, it can be said that the two genders might have a differences in self-concept. This study investigated if there were differences on students' self-concept with writing and speaking between male and female students. Any differences in language attitude, self-concept, writing ability, and speaking ability in Arabic based on gender can be seen in Table 37.

Variable	F	Sig.
Language attitude	4.321	0.047
Self-concept	0.952	0.338
Writing ability	0.000	1.000
Speaking ability	3.142	0.087

Table 37: t-Test Result of Gender

From the above table, the following points can be made:

1. The F-value of language attitude was 4.321 and the P-value was 0.047. When the P-value is less than 0.05, it can be inferred that there is a significant difference between male respondents and female respondents. The male respondents showed a more positive attitude than the females.
2. The F-value of self-concept was 0.952 where the significance level was more than 0.05, i.e. 0.338. It indicates that there were no significant differences between male respondents and female respondents regarding their self-concept. The self-concept of male respondents was relatively similar to that of female respondents.
3. Regarding whether there was a difference in the ability to write in Arabic between male respondents with female respondents, it was found that the F-value of writing ability was 0.00 with a significance level of 1.00. This indicates

that there was no significant difference in writing skill in Arabic between male and female respondents. It means the ability of male students to write in Arabic was the same as the ability of female students.

4. Meanwhile, the F-value for speaking ability was 3.142 with a level of significance of 0.087. This indicates that there were no significant differences in Arabic speaking skill between male and female respondents. The ability to speak Arabic of male students is relatively equal to the ability of females to speak Arabic.

In summary, it can be concluded that gender difference affected only language attitude. In other words, there were differences in language attitude based on respondents' gender, whereas self-concept, writing ability, and speaking ability were essentially the same for males and females.

#### 4.7.2 Language Attitude, Self-Concept, Writing and Speaking Ability Based on Ethnicity

Table 38 below depicts differences of language attitude, self-concept, writing and speaking abilities based on students' ethnicity. The F-values of each variable were found by using a t-test.

Variable	F	Sig.
Language attitude	1.840	0.178
Self-concept	0.672	0.519
Writing ability	1.319	0.284
Speaking ability	0.988	0.385

Table 38: t-Test Results of Ethnicity

As displayed in Table 38, the following points can be noticed:

1. There were no significant differences in language attitude towards Arabic showed by respondents of Javanese, Madurenese, and Sundanese. The F-value

for the language attitude was 1.840 and the P-value was 0.178, which the significance level is more than 0.05.

2. The F-value for the self-concept was 0.672 and the P-value was 0.519. It can be interpreted that there were no significant differences in self-concept as demonstrated by respondents based on their ethnicities.
3. Regarding respondents' abilities in writing Arabic, it was found that the F-value and p-value on the writing variable were 1.319 and 0.284 respectively. This implies that there were no significant differences in respondents' Arabic writing ability among Javanese, Madurese, and Sundanese.
4. In addition, the ethnicity of respondents did not significantly affect their ability to speak Arabic. The F-value for speaking ability was 0.988 and the p-value was 0.385, which the significance level is more than 0.05.

To sum up, it can be said that ethnicity did not significantly affect language attitude, self-concept, Arabic writing and speaking ability.

#### *4.7.3 Language Attitude, Self-Concept, Writing and Speaking Ability Based on Years of Studying Arabic*

To see the degree to which differences among language attitude, self-concept, writing and speaking abilities were based on respondents' years spent studying Arabic, Table 39 below displays the result using a t-test.

Variable	F	Sig
Language attitude	3.250	0.054
Self-concept	2.986	0.067
Writing ability	0.631	0.540
Speaking ability	0.179	0.837

Table 39: t-Test Result of Years of Studying Arabic

Below is the description of Table 39.

1. The F-value for language attitude was 3.250 and the p-value was 0.054. This demonstrates that years of studying Arabic, whether less than 3 years, 3 to 5 years, or more than 5 years, did not significantly have an effect on respondents.
2. Likewise, there were no significant differences in self-concept among respondents who learned Arabic for less than 3 years, 3 to 5 years, or more than 5 years. The F-value for self-concept was 2.986 and the p-value was 0.067.
3. In relation to respondents' ability to write in Arabic, it was found that there were no significant differences in their writing proficiency based on their years of learning Arabic. The F-value for the writing ability was 0.631, with a significance level of more than 0.05, i.e. 0.540.
4. Similarly, the speaking ability among respondents did not significantly differ based on their length of study (less than 3 years, 3 to 5 years, or more than 5 years), with an F-value 0.179 and the p-value 0.837.

Based on the aforementioned description, it can be concluded that years of learning Arabic did not affect respondents' language attitude, self-concept, or Arabic writing and speaking ability.

#### *4.7.4 Language Attitude, Self-Concept, Writing and Speaking Ability Based on Learning Institution*

Lastly, Table 40 displays differences in language attitude, self-concept, and Arabic writing and speaking ability based on learning institution.

Variable	F	Sig.
Language attitude	2.669	0.047
Self-concept	0.623	0.684
Writing ability	0.740	0.601
Speaking ability	1.405	0.258

Table 40: t-Test Result of Learning Institution

Based on Table 40 above, it the following can be seen:

1. The F-value for language attitude is 2.669 where the significance level was more than 0.05, i.e. 0.047. By this value, it can be inferred that there was a significant difference in language attitude towards Arabic based on respondents' learning institution.
2. In contrast to the language attitude, it was found that there was no significant difference in self-concept based on students' learning institution. The F-value for self-concept was 0.623 and the p-value was 0.684 with a significance level of 0.05.
3. Furthermore, the t-test revealed no significant differences among respondents' ability to write Arabic based on their learning institution. The F-value for writing ability was 0.740 and p-value was 0.601.
4. In the same vein, based on their learning institution, Arabic speaking ability of the students did not show a significant difference, where the F-value for speaking ability was 1.405 and the p-value was 0.258.

To summarize, learning institutions influenced respondents' language attitude significantly, but did not contribute to self-concept or writing and speaking ability.

#### **4.8 The Contribution of Language Attitude and Self-Concept to Arabic Writing and Speaking Ability**

The following subsections present the contribution of language attitude and self-concept to Arabic writing and speaking ability by describing language attitude differences, self-concept differences, differences in Arabic writing, and differences in Arabic speaking. Finally, the correlation between language attitude and self-concept with Arabic writing-speaking ability also presented.

##### *4.8.1 Language Attitude Differences*

Language attitude, as measured by 13 statement items, had an average score of 3.592 and a standard deviation of 0.418. This means that the average student showed a

positive attitude. Students who had neutral attitudes towards Arabic were those aged between 17-19 years, with the average score of 3.523. Likewise, students aged 23-25 years had an average score that was approximately equal (3.500). Students who held a positive attitude were those aged between 20-22 years, with an average score of 3.714. Although all three age groups showed different average scores, none of them were statistically significantly different based on the  $F$ -value=0.727 and significance level of more than 5% ( $\text{sig} = 0.492$ ).

In terms of gender, male students had a relatively more positive attitude score compared to female students, with an average of 3.775 versus 3.469. The average scores were significantly different ( $F$ -value=4.321 and  $\text{sig}=0.492$ ).

As for language attitude based on students' ethnicity, Madurese had a good language attitude compared to Javanese and Sundanese students, with an average score of 4.115. Although the average scores were different, they were not statistically significant, with the  $F$ -value of 1.840 ( $\text{sig}=0.178$ ).

In regards to years of learning Arabic, it was revealed that there was no significant difference with the  $F$ -value of 3.25 ( $\text{sig}=0.054$ ). Students who had learned Arabic for less than 3 years had a higher average score (3.426) than that of who had learned Arabic more than 3 years (3.553). All scores were relatively the same statistically. This indicates that the years spent for learning Arabic did not affect respondents' language attitude.

In contrast to length of study, institutions where students previously learned Arabic turned out to affect their attitude towards the language. Those who had learned Arabic only in university had higher average scores than those who had learned it in *pesantrens* and schools.

In answering the question about factors that may have influenced students' language attitude towards Arabic, it can be concluded that only gender and learning institution were influences. In other words, there were significant differences in language attitude based on gender and learning institution. Meanwhile, students'

ethnicity and years of Arabic study were not statistically significant factors contributing to their attitude towards Arabic.

#### *4.8.2 Self-Concept Differences*

Similar to language attitude, self-concept was measured in fifteen items from the questionnaire. The results showed that students had an average score of 3.362 and standard deviation of 0.474. This means that the average student had a moderate attitude towards Arabic. Students aged between 17-19 years showed a neutral attitude with an average score of 3.365. A similar attitude was shown by students aged 20-22 years with a score of 3.247. Students who held a positive attitude were those aged between 23-25 years, with an average score of 3.970. Although all three age groups showed different average scores, none of the differences were statistically significant, based on the  $F\text{-value}=2.120$  and a significance level of more than 5% ( $\text{sig} = 0.492$ ).

In terms of gender, male students had a higher score of self-concept than those of females. The average scores of the males was 3.466 and the females was 3.293. These scores were statistically significant with the  $F\text{-value}=0.953$  ( $\text{sig}=0.338$ )

Age and ethnicity of students did not have any significant differences. The Javanese and Sundanese students both had a fair self-concept with average scores of 3.351 and 3.165, while Madurese students showed good self-concept with an average score of 3.70. However, all scores were not statistically significant since the  $F\text{-value}=0.672$  ( $\text{sig}=0.519$ ).

To investigate the relationship between self-concept and participants' length of study, statistical analysis revealed that there was no statistically significant difference between self-concept and length of study, because the  $F\text{-value}=2.986$  ( $\text{sig}=0.067$ ). Students who learned Arabic for 3 years or for more than 5 years obtained the  $F\text{-value}$  3.118 and 3.379; while those who had learned Arabic less than 3 years had a higher self-concept. This indicates that length of study did not influence students' self-concept. In addition, the learning institution also did not affect their self-concept based on the  $F\text{-value}=0.623$  ( $\text{sig}=0.684$ ).

Based on the above findings, in regards to the relationship between self-concept and the students' variables, it can be summed up that gender, ethnicity, length of study, and learning institution did not influence students' self-concept.

#### *4.8.3 Differences in Arabic Writing Ability*

The average score of the participants' writing was 3.917 (SD=0.187). This indicates that students on average had good writing ability in Arabic. In more detail based on their ages, students between 17-19 years showed good writing ability with an average score of 4.059; students between 23-25 years obtained an average score of 4.0, and students aged between 20-22 years obtained an average score of 3.682. However, these scores do not show a statistically significant difference (F-value=0.433, sig=0.653).

From a gender aspect, male students shared a common average score with the females. The average score of both female and male writing ability was 3.917. This score is statistically significant based on an F-value =0 (sig=1).

In term of ages and ethnicities, the statistic analysis revealed that there was no significant difference. The Javanese and Sundanese participants had the same ability in Arabic writing with scores of 3.865 and 5, while the Madurese had a score of 3.5. The scores were not statistically significant (F-value=1.319 and sig=0.284). Similarly, looking at years of studying Arabic, it was revealed that students' writing scores were not statistically significantly different. The evidence is the F-value=0.631 (sig=0.54)

Students who had learned Arabic less than 3 years or more than 3 years also had good Arabic writing scores, but this did not indicate that their length of learning Arabic affected their writing ability, and neither did the institution where they learned it.

Based on the above results, it can be concluded that gender, ethnicity, length of studying Arabic and learning institution did not affect the Arabic writing ability, or there was no difference in the Arabic writing ability based on gender, ethnicity, length of study and learning institution.



#### *4.8.4 Differences in Arabic Speaking Ability*

The average score of students in Arabic speaking was 3.783 (SD=0.784). This indicates that they had good speaking ability in Arabic. By age, students between 23-25 years obtained an average score of 4.25, and 20-22 year olds obtained a score of 3.954. This indicates students in these two age groups had good Arabic speaking ability. Separately, students aged 17-19 years had fair ability in speaking with an average score of 3.618. Although all three groups of age showed different average scores, none of them had statistically significant differences based on F-value=0.995 and significant level of more than 5% (sig = 0.383).

Regarding gender differences, male students had relatively the same ability in Arabic speaking as females, with scores of 4.083 and 3.583. Statistically, those two scores are the same and significant based on F-value=3.142 (sig=0.087).

In respect to ethnicity, the ethnicities of students were not significantly different in Arabic speaking. Javanese and Sundanese students possessed good ability in Arabic speaking compared to Madurese students, with average scores respectively of 3.75, 4.5, and 3.5. Based on their years of studying Arabic and learning institution, it was found that there were no differences in students' Arabic speaking ability. But in general, students who had studied Arabic less than 3 years or more than 3 years showed good ability in speaking (F-value=0.179, sig=0.837).

Based on the above results, it can be concluded that gender, ethnicity, years of studying Arabic and learning institution did not affect students' Arabic speaking ability, or there was no difference in the Arabic speaking ability based on gender, ethnicity, years of studying Arabic and learning institution.

#### *4.8.5 The Correlation between Language Attitude and Self-Concept with Arabic Writing Ability*

In an attempt to investigate the relationship between language attitude and self-concept with Arabic writing ability, a multiple regression analysis was performed. The results showed that language attitude and self-concept did not affect Arabic writing ability. The evidence is as follows.

From the statistical analysis, it was found that  $F\text{-value}=0.036$  ( $\text{sig}=0.965$ ). This means that language attitude and self-concept concurrently did not affect Arabic writing ability. In addition, the coefficient of determination ( $r^2$ ) was 0.003. This means that language attitude and self-concept can only account for 3% of Arabic writing ability.

Language attitude did not significantly affect Arabic writing ability. This was shown by the  $t$ -value of language attitude, which was  $-0.236$  ( $\text{sig}=0.815$ ). This means that whether students had a positive or negative attitude towards Arabic, it did not affect their writing ability. Self-concept also did not significantly affect Arabic writing ability. This can be seen by the  $t$ -value on self-concept, which was  $-0.035$  ( $\text{sig}=0.973$ ). This means that, like language attitude, whether students had a positive or negative self-concept also did not affect their writing ability.

#### *4.8.6 The Correlation between Language Attitude and Self-Concept with Arabic Speaking Ability*

In an attempt to investigate the relationship between language attitude and self-concept with Arabic speaking ability, a multiple regression analysis was used. The results showed that language attitude and self-concept did not have an effect on Arabic speaking ability.

The statistical analysis found that  $F\text{-value}=0.123$  ( $\text{sig}=0.885$ ). This means that language attitude and self-concept concurrently did not affect Arabic speaking ability. Additionally, the coefficient of determination ( $r^2$ ) was 0.009. This indicates that language attitude and self-concept can only account for 9% of Arabic speaking ability.

Language attitude did not have a significant effect on Arabic speaking ability, as seen in the  $t$ -value of  $0.496$  ( $\text{sig}=0.624$ ). Self-concept also did not significantly affect Arabic speaking ability. It can be seen by the  $t$ -value of  $-0.0190$  ( $\text{sig}=0.815$ ). So, based on these values, it can be seen that having a positive or negative attitude and self-concept does not affect Arabic speaking ability.

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## CHAPTER 5

# DISCUSSION AND CONCLUSION

The substantive aims of this study were to investigate the language attitude and self-concept of university students and their correlation to the students' ability in Arabic writing and speaking. In this chapter, I present a discussion of the main findings as well as conclusions. In the end of this chapter, I also offer some implications and suggestions for future research.

### 5.1 Coping with Language Attitude and Self-Concept Pertaining to Language Ability

Based on the work that has been done, some conclusions can be drawn. This study was undertaken in Indonesia. The students were studying at the Arabic department at UM Malang. The first question asked about the characteristics of participant in the study. The characteristics of the students involved in this study varied. They were age 17 to 25 years old. They came from three main ethnicities in Indonesia: Javanese, Sundanese, and Madurese. The students had been learning Arabic for different lengths of time, from less than 3 years to over 5 years. They had learned Arabic at school, in *pesantren*, or at university.

The second research question asked about the students' language attitude and self-concept. The research hypothesis was that language attitude and self-concept would differ due to age, gender, ethnicity, and academic background, which includes years of studying Arabic and learning institution. Results indicated that overall, students demonstrated a favorable attitude towards Arabic regardless of their gender, age, ethnicity, years of studying Arabic, and learning institution. More specifically, based on their age, gender, ethnicity, and academic background, students possessed a highly positive attitude towards Arabic. However, there was a significant difference between male and female students. The male students exhibited higher positive

attitudes than the females. Pertaining to Arabic self-concept, students demonstrated a neutral self-concept. There were no significant differences between male students and female students regarding self-concept.

The finding regarding positive language attitude confirms previous studies reporting that students demonstrated a favorable attitude towards Arabic (Donitsa-Schmidt et al. 2004, Rokhman 1996, Masood 2014). In the Indonesian context, it is not surprising that various studies have shown the factors influencing attitude towards Arabic, particularly when these factors relate to perception and motives of learning this language. Taking into account that Arabic is the language of the Qur'an and the main language of many pivotal Islamic sources, these factors lead to the perception that learning Arabic is very important to every Muslim. As is well known, Indonesia has the largest Muslim population in the world. Arabic language then plays a very important role in every aspect of life, from education to politics. Arabic is also a compulsory subject taught in Islamic education from RA to university. Arabic is taught very early for the purpose of reading the Qur'an. Therefore, Muslims in Indonesia perceive Arabic as the language of Islam and Islam is commonly associated with the Arabic language. Apart from those reasons, there are several other motives for studying Arabic, such as purpose and integration. These other reasons could be indications why students have a positive attitude towards this language.

Many studies have also shown that there is a significant relationship between attitude and language learning, or attitude and language ability (Gardner 1985, Baker 1992). Language ability will rarely occur if learners do not have a positive attitude towards the target language. Thus, the higher the positive attitude, the better the language ability achieved. So in this regard, the relationship between attitude and language ability is bidirectional. This means that a learner of a language who has a favorable attitude towards that language may lead to a higher proficiency level, and conversely, someone who has an unfavorable attitude towards the language may have low achievement (Falomir 2015).

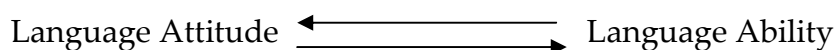


Figure 14: Bidirectional Relationship of Language Attitudes and Language Ability

Despite the fact that the students showed a positive attitude towards Arabic, it did not significantly correlate to their proficiency, except in Arabic speaking. This was supported by Spolsky (1989: 49) who asserted that “attitudes do not have direct influence on learning, but they lead to motivation, which does.” Thus, attitude relates more to achievement through motivation, in which a favorable attitude may lead to increasing motivation, which in turn correlates to proficiency. In contrast, Macnamara (1973) stressed provocatively that there is no correlation between learners’ attitude and their achievement in learning a second language. He argued that the successful learning of a second language is more because speakers have to use that language in communication and not because of the speakers’ attitude towards that language. However, apart from that study, I stand behind the theory that the role of attitude is pivotal in second language learning since it can influence how a learner behaves, thinks, and feels about a language.

Pertaining to self-concept in this study, students had a neutral self-concept in Arabic. This means that they had no strong self-concept. As seen from the interview results, students face various problems in learning Arabic, especially in writing and speaking. Among these problems, they seemingly have low confidence and language anxiety. Students often encounter difficulties in learning Arabic. These internal problems in turn can decrease their self confidence and increase their anxiety in the language learning process. Problems such as anxiety, therefore, certainly influence students’ productive skills. They do not have confidence to express their ideas in the target language.

Other problems mentioned by students in the interview included having pronunciation difficulties in the target language, as well as differences in grammar and syntactic structures between the source language and the target language. In this case, many students learn a FL in order to communicate with native speakers of the FL and

in order to be part of the native speakers' social environment. However, when they learn the language, the situation is different. Usually, they find it difficult to achieve the level of native-like performance, particularly in speaking; for instance, when they pronounce sounds and intonation of the language, native speakers of the FL may have trouble understanding learners. Spolsky (1989) mentioned that only 5% of non-native speakers are able to reach that level of proficiency in speaking.

Apart from those concerns, motivation and interest also contribute to second language learning. Students who previously learned Arabic at *pesantrens* or *madrassas* tended to more quickly learn the language because they already had a basic knowledge of the language, so it was easier to recognize the vocabulary, syntactic structures, and the grammar of Arabic. This is different from students whose prior background was from schools. Students who had learned Arabic in schools did not have sufficient linguistic background in Arabic. They learned Arabic just for the sake of reading the Qur'an. Students who were from schools often experienced some difficulties in learning Arabic at university level (Garancang 2010), such as lower interest and motivation. Not all students who study in the Arabic language department choose it wholeheartedly. A few of them selected Arabic language because there was no other choice when they enrolled in university. Thus, these students certainly had weak interest compared to those who enrolled in the Arabic language department of their own will. For that reason, students who had a weak interest in Arabic might have led to a low self-concept. This suggests that the weak interest in learning a subject leads to the students' disinterest in following the learning process. If students are less interested in participating in studying Arabic, then it will result in psychological problems that can interfere with the learning process. Therefore, this would lead to the impression that Arabic is difficult and tedious.

Research question three addressed the differences in students' Arabic writing ability. The factors that might affect their ability were examined, such as age, gender, ethnicity, and background of study. The hypothesis proposed for this question was that Arabic writing ability differs due to age, gender, ethnicity, and academic background.

The research found that the students had moderate ability in Arabic writing and it also confirmed the alternative hypothesis that gender, ethnicity, length of study and institutions did not exhibit significant influence on students' ability to write in Arabic. Whereas the third research question addressed the differences in Arabic writing, the fourth question of this research asked about the differences in students' Arabic speaking ability. The hypothesis for this research question was that Arabic speaking ability differs due to age, gender, ethnicity, and academic background. The findings revealed that the students in general had good competencies in Arabic speaking. However, this study disconfirmed the hypothesis that there was no difference in the Arabic speaking ability relating to students' gender, ethnicity, years of studying Arabic and learning institution.

This study predicted that there would be a positive correlation between students' attitude and self-concept with their Arabic writing and speaking ability. However, the hypothesis was not supported by the research findings. The results showed that there was no significant correlation between students' attitude towards Arabic, their self-concept, and their Arabic writing and speaking ability. As far as I know, there are no similar studies that have explored language attitude and self-concept as connected to Arabic writing and speaking ability. So, the results of this study cannot be confirmed with previous studies. Nevertheless, in connection to language attitude, this result is confirmed with Kuhlemeier et al.'s (1996) study about the attitude of students towards German. In their study, they found that Dutch students who possessed a positive attitude towards German did not demonstrate higher achievement in the German course.

The fifth question examined the correlation between language attitude and self-concept with students' Arabic writing and speaking abilities. In addressing this question, six hypotheses were proposed, namely that (1) language attitudes and Arabic writing have a positive correlation, (2) self-concept and Arabic writing have a positive correlation, (3) language attitude and Arabic speaking have a positive correlation, (4) self-concept and Arabic writing have a positive correlation, (5) language attitude and

self-concept have a positive correlation with Arabic writing, (6) language attitude and self-concept have a positive correlation with Arabic speaking. The findings revealed that (1) language attitude did not significantly correlate with Arabic writing ability, (2) there was no relationship between self-concept and Arabic writing ability, (3) language attitude had a positive relationship with Arabic speaking ability but it did not affect speaking ability significantly, (4) self-concept did not correlate with Arabic speaking ability, (5) language attitude and self-concept altogether did not correlate with Arabic writing ability, (6) language attitude and self-concept altogether did not correlate with Arabic speaking ability.

The finding of this study revealed that language attitude and self-concept did not significantly correlate with Arabic writing and speaking ability. Language attitude and self-concept are two potential variables that might predict the level of students' attainment and proficiency in FL learning. On the other hand, there are various factors that might contribute and affect the outcome of FL learning. Among those factors that probably have a significant role and could predict the level of proficiency are motivation, self confidence, language anxiety, and willingness to communicate (WTC). Thus, language attitude and self-concept as psychological variables contribute and are very important, but not dominant in second language learning.

## 5.2 Implications

Although language attitude and self-concept do not correlate significantly with language ability, they are very important variables to increase learners' motivation and self confidence. Therefore, teachers should be aware of these two elements and always try to maintain students' positive attitude and self-concept in the language learning process (Schneider et al. 2017). Therefore, some implications for teaching Arabic writing and speaking to enhance students' language attitude and self-concept are proposed here. Firstly, in the light of anxiety that exists among students and uncertainty in learning environments, it is important for teachers to develop a friendly atmosphere to



make their students feel more comfortable to produce the target language (speaking and writing) without worrying about making mistakes. For example, teachers should try to use a variety of teaching methods that can minimize anxiety and maximize self confidence, such as pair/group work activities. Pair/group activities can help students to reduce fear in WTC and anxiety to speak a FL and this also contributes to developing their self confidence in using productive skills. Secondly, to avoid boring students, teachers can suggest an activity that can be conducted outside the classroom. The last activity type is also very crucial in developing students' self-concept and language attitude. In assessment, teachers should focus on the development of students' specific language skills and not compare them with their classmates. It is important for teachers to give constructive feedback regarding student performance. This type of feedback gives students a feeling of success in learning the FL.

### **5.3 Directions for Future Research**

This study investigated attitude and self-concept in relation to students' Arabic writing and speaking ability at the undergraduate university level in Indonesia. The study also examined the factors that may contribute to differences in attitude and self-concept. As presented in this section, nevertheless, this study brings about new questions that deserve further probing. Limitations and possible directions for future research are presented as follows.

One limitation of this study is that it does not capture any change in attitude and self-concept. This study can only describe the attitudes and self-concepts of the participants within a specified time frame. Trudgill (1983) and Baker (1992) stated that attitude is not static and can be changed over time due to personal experiences. Meanwhile, Demo (1992: 304) pointed out that "self-concept changes from one situation to another, from one relationship to another, or from one year or stage in the life course to the next." Therefore, future longitudinal studies of students' attitude and self-

concept could definitely enlarge the understanding of self-concept and attitudes of Indonesian learners towards the Arabic language.

The second limitation is regarding the sampling method. The results of this study are not generalizable beyond the participants of the research. Hence, more studies with different samples would depict a more extensive understanding of the Indonesian Arabic learners. As is well known, Indonesia is a big country with more than 700 ethnicities, 6 religions and hundreds of local beliefs, and more than 700 languages, not to mention wide ranges of educational background, economic development, and demographic density. Replications of studies should be performed with students from different age groups, ethnicities, and from different regions of Indonesia with a wider variety of educational backgrounds. Data from such investigations could be analyzed for variations and similarities. Furthermore, with a larger and more ethnically diverse sample, a multivariate exploration of the effects of age, gender, and ethnicity on writing and speaking with reference to self-concept and language attitude variables would enrich the literature.

Apart from the above concerns, one thing to be underlined for future research is to involve teachers in the learning and teaching process. Indeed, Arabic has been studied and learned by most Indonesians since their early life at elementary level up to higher education. Nonetheless, learners' proficiency and ability in using Arabic is much poorer than expected (Mayasari 2002). Several studies have revealed that it is not only learners who have a low Arabic proficiency, but also teachers (Rosalinda 2012, Sholihuddin 2007). Arabic teachers are considered to lack competence in the Arabic language as well as teach it in ways that are not effective (Ainin 2011). In this case, Maimunatun (2008) and Rosyidi (2014) have confirmed that teachers do not have enough knowledge of applied linguistic theories, teaching principles, approaches, or methods of language learning and teaching, as well as material development. These poor teaching conditions seem to contradict the fact that students and teachers hold positive attitudes towards Arabic, but the fact remains that both Arabic students and teachers have room for improvement.

Therefore, Lubis (2013) suggested that teachers need to have a positive attitude toward learning and teaching techniques and implement them in more effective ways. Additionally, teachers should also attempt to solve the problems faced in their Arabic teaching by using instructional technology so that lessons are more creative, innovative and effective, and as a result, students' Arabic language proficiency is more quickly improved.

Considering the above concerns, language researchers and practitioners have to shift their focus from developing linguistic competence of learners to investigating and identifying the affective variables of learners that are related to their L2 acquisition. Those affective variables in second language acquisition generally refer to language attitude, self-concept, motivation, language anxiety, and WTC. Among these, language attitude and self-concept are two primary categories of inquiry (Yang Yu 2010). Language anxiety, motivation and WTC, are thus potentially open for further exploration.

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## APPENDICES

### Appendix 1: Questionnaire English Version

#### ATTITUDES AND SELF-CONCEPT QUESTIONNAIRE

##### Part 1. Profile

Name

Age

Ethnicity

Male

Female

How long have you been studying Arabic and where?

	less than 3 years	3 to 5 years	more than 5 years
School			
<i>Pesantren</i>			
University			



Below are some statements about Arabic language. Please state whether you agree or disagree with these statements. There are not right or wrong answers.

Please cross (X) on one of the following:

**SA**= Strongly Agree; **A**= Agree; **N**= Neutral/ neither agree nor disagree; **D**= Disagree;

**SD**= Strongly Disagree

## Part 2: Language Attitudes

No	Statements	SA	A	N	D	SD
1	Ability to speak Arabic is important					
2	Ability to speak Arabic reflects one's religiousness					
3	I feel more educated when speaking about various religious matters in Arabic					
4	I prefer to speak about various religious matters in Arabic					
5	I am more focused when praying in Arabic					
6	I feel more confidence after learning Arabic					
7	I feel that having Arabic language skills is prestigious for a student					
8	I would like to prioritize studying Arabic more than any other foreign language					
9	I try to pronounce Arabic words like a native speaker					
10	I tend to use a bilingual dictionary (ex. Arabic-Indonesian) rather than a monolingual dictionary (Arabic-Arabic)					
11	Knowledge of Arabic offers advantages in seeking good jobs					
12	Speaking Arabic makes me have more friends than speaking other foreign languages					
13	Arabic is Islam, Islam is Arabic					

### Part 3: Self-Concept

No	Statements	SA	A	N	D	SD
<b>My Writing Self-Concept</b>						
1	I like to write in Arabic					
2	I am more confident about my Arabic writing ability					
3	I always learn how to write well					
4	I am happy when my lecturer gives feedback on my writing task					
5	When I started to write, often the idea I had in my head just disappears					
6	I will not give up practicing even if the result of my writing task is not satisfactory					
7	I am physically fit to complete writing tasks or tests					
<b>My Speaking Self-Concept</b>						
8	I like to speak Arabic					
9	Speaking in Arabic is easy for me					
10	I am more confident to speak Arabic than any other foreign languages					
11	I am nervous when speak Arabic					
12	I always learn how to pronounce Arabic well					
13	I am always happy when assigned a speaking task					
14	I lack vocabulary when doing speaking tasks					
15	My speaking ability is better than my writing ability					

### **Interview**

I need 10 people to be further interviewed about your experience of Arabic.

( ) Yes, I want to take part in the interview.

By phone \_\_\_\_\_

By email \_\_\_\_\_

( ) No, I do not want to take part.

Thank you for your participation.

### **Consent Letter**

My name is Kamal Yusuf, and now I am studying at Arabistik University of Leipzig. I would like to invite you to participate in my research on Language Attitude and Self-Concept with Arabic Writing and Speaking Abilities.

For this sake, all information related to your data will be kept strictly confidential and can only be shared with your consent and permission. Your participation is voluntary and is not related to any institutions.

Should you have any inquiries, please don't hesitate to contact me by email at [kamalinev@yahoo.com](mailto:kamalinev@yahoo.com) or phone at 08570643xxxx.

By signing this letter, you consent with the above aforementioned.

Signature

Name

## Appendix 2: Questionnaire Indonesian Version

### KUESTIONER SIKAP BAHASA DAN KONSEP DIRI MAHASISWA TERHADAP BAHASA ARAB

#### Bagian 1. Profil

Nama

Umur

Suku

Lk.

Pr.

Sudah berapa lama Anda belajar bahasa Arab dan dimana?

	Kurang dari 3 tahun	3 sampai 5 tahun	Lebih dari 5 tahun
Sekolah			
Pesantren			
Universitas			

Bacalah pernyataan-pernyataan yang tercantum di bawah ini. Anda diminta untuk menjawabnya dengan ``setuju`` atau ``tidak setuju`` dengan pernyataan tersebut. Pernyataan itu bukanlah jawaban benar atau salah. Oleh karena itu, mohon jawab pernyataan tersebut dengan serius dan sejujurnya sesuai dengan kondisi dan pendapat Anda sendiri. Silakan beri tanda (x) pada kolom di mana:

**SS**= Sangat Setuju; **S**= Setuju; **N**= Netral; **TS**= Tidak Setuju; **STS**= Sangat Tidak Setuju

## Bagian 2: Sikap Bahasa

No	Pernyataan	SS	S	N	TS	STS
1	Bisa berbicara bahasa Arab itu adalah hal yang penting					
2	Kemampuan berbicara bahasa Arab mencerminkan tingkat kesalehan seseorang					
3	Saya merasa lebih terpelajar apabila berbicara tentang berbagai masalah agama dengan bahasa Arab					
4	Saya merasa lebih senang menggunakan bahasa Arab dalam membicarakan masalah agama					
5	Saya merasa lebih khusuk berdoa dengan bahasa Arab					
6	Saya merasa lebih percaya diri setelah belajar bahasa Arab					
7	Lebih bergengsi bagi seorang mahasiswa dengan kemampuan bahasa Arab					
8	Saya lebih memprioritaskan belajar bahasa Arab ketimbang bahasa asing lainnya					
9	Saya mencoba mengucapkan kata-kata dalam bahasa Arab seperti layaknya penutur asli					
10	Saya cenderung menggunakan kamus bilingual (Arab-Indonesia, Indonesia-Arab) daripada kamus monolingual (Arab-Arab)					
11	Memiliki pengetahuan tentang bahasa Arab menjadi					

	sebuah kelebihan dalam mencari kerja					
12	Bisa berbahasa Arab menambah banyak teman ketimbang bisa berbicara bahasa asing lainnya					
13	Arab itu Islam, Islam itu Arab					

**Bagian 3: Konsep Diri**

No	Pernyataan	SS	S	N	TS	STS
<b>Konsep Diri terhadap Kemampuan Menulis</b>						
1	Saya suka mengarang dalam bahasa Arab					
2	Saya lebih percaya diri dengan kemampuan mengarang dalam bahasa Arab					
3	Saya selalu mempelajari cara mengarang yang baik					
4	Ketika mulai mengarang, seringkali saya kehilangan ide					
5	Saya tidak mudah menyerah jika hasil ujian mengarang saya kurang memuaskan					
6	Saya memiliki fisik yang kuat untuk dapat bertahan dalam mengerjakan tugas atau tes mengarang					
7	Saya sangat senang jika dosen memberikan masukan dan komentar (feedback) terhadap hasil tugas saya					
<b>Konsep Diri terhadap Kemampuan Berbicara</b>						
8	Saya senang berbicara bahasa Arab					
9	Berbicara bahasa Arab adalah hal mudah bagi saya					
10	Saya lebih percaya diri berbicara dengan bahasa Arab ketimbang berbicara dengan bahasa asing lainnya					
11	Saya grogi ketika berbicara menggunakan bahasa Arab					
12	Saya selalu ingin terus belajar bagaimana berbicara yang baik dalam bahasa Arab					
13	Saya selalu senang jika ada tugas berbicara dalam bahasa Arab					
14	Saya kekurangan kosakata jika ada tugas berbicara					
15	Kemampuan berbicara saya lebih baik ketimbang kemampuan menulis saya					



**Wawancara**

Saya ingin mewawancarai 10 orang yang telah selesai mengisi kuesioner ini, untuk mengetahui lebih dalam pengalaman anda mengenai bahasa Arab. Jika anda bersedia berpartisipasi dalam wawancara tersebut, mohon isi data berikut.

( ) Ya, saya ingin berpartisipasi dalam wawancara.

No telp saya \_\_\_\_\_

Email saya \_\_\_\_\_

( ) Tidak, saya tidak ingin berpartisipasi dalam wawancara

Terimakasih atas partisipasi kalian.

## **Lembar Persetujuan**

Nama saya Kamal Yusuf, mahasiswa S3 jurusan Arabistik Universitas Leipzig Jerman. Saya mengundang Anda untuk berpartisipasi dalam penelitian yang saya lakukan. Penelitian ini ingin menjelaskan mengenai korelasi antara Sikap Bahasa dan Konsep Diri mahasiswa bahasa Arab di Indonesia terhadap Kemampuan Menulis dan Berbicara.

Segala informasi yang berkaitan dengan penelitian ini atau data yang berkaitan dengan anda akan dijaga kerahasiaannya dan dapat dibagikan dengan seizin dan sepengetahuan anda. Partisipasi anda bersifat sukarela. Partisipasi anda tidak ada hubungannya dengan institusi apapun.

Jika ada hal yang kurang jelas mengenai penelitian ini, anda bisa bertanya kepada saya lewat email kamalinev@yahoo.com atau HP 085706430xxxx.

Dengan menandatangani persetujuan ini, anda dianggap telah memahami informasi yang disebutkan di atas.

Tandatangan

Nama

بعد التحية ،،

أشكرك جزيل الشكر على دعوتك اللطيفة التي فرحت بها كثيرا. سوف آتي لزيارتك في بلدك كي أعرف عليك شخصيا وعلى

ما هو أنسب وقت لزيارتك؟

## هل الصيف عندكم شديد الحرارة؟

من فضلك اكتب لي في أسرع وقت ممكن حتى أستطيع الاستعداد للزيارة.

صديقك / صديقتك

## Appendix 4: Arabic Speaking Test

### Speaking Test (3 minutes)

1. Map of Arab World
2. The Internet



Figure 15: Map of The Arab World

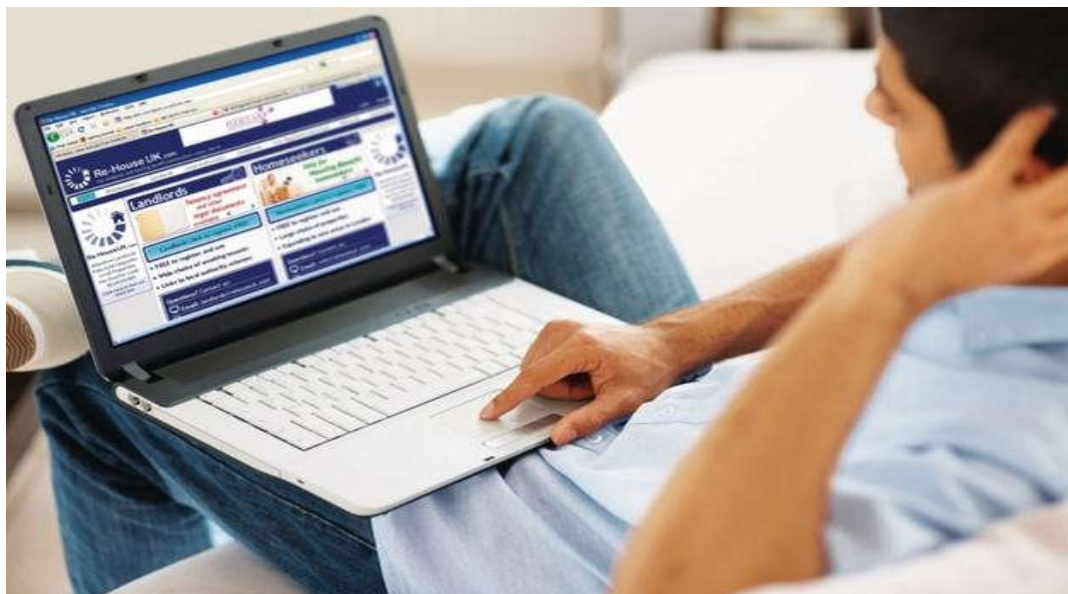


Figure 16: The Internet

## Appendix 5: Validity and Reliability Test of Attitudes Questionnaire

### Reliability (Phase 1)

#### Case Processing Summary

		N	%
Cases	Valid	30	100.0
	Excluded <sup>a</sup>	0	.0
	Total	30	100.0

a. Listwise deletion based on all variables in the procedure.

#### Reliability Statistics

Cronbach's Alpha	N of Items
.811	25

#### Item Statistics

	Mean	Std. Deviation	N
x1.1	3.23	.971	30
x1.2	4.60	.621	30
x1.3	4.07	1.081	30
x1.4	3.87	1.224	30
x1.5	3.03	1.098	30
x1.6	3.77	.898	30
x1.7	4.43	.728	30
x1.8	3.23	.774	30
x1.9	3.83	.874	30
x1.10	4.27	.691	30
x1.11	4.00	.871	30
x1.12	3.60	.894	30
x1.13	4.07	.828	30
x1.14	3.67	.884	30
x1.15	3.97	.964	30
x1.16	3.40	.932	30
x1.17	3.57	.858	30
x1.18	4.53	.681	30
x1.19	3.27	.907	30
x1.20	4.17	.747	30
x1.21	3.50	.861	30
x1.22	3.07	.691	30
x1.23	3.30	1.088	30
x1.24	3.67	.844	30
x1.25	3.67	.884	30

## Reliability (Phase 2)

### Case Processing Summary

		N	%
Cases	Valid	30	100.0
	Excluded <sup>a</sup>	0	.0
	Total	30	100.0

a. Listwise deletion based on all variables in the procedure.

### Reliability Statistics

Cronbach's Alpha	N of Items
.883	13

### Scale Statistics

Mean	Variance	Std. Deviation	N of Items
48.17	54.282	7.368	13

### Item Statistics

	Mean	Std. Deviation	N
x1.5	3.03	1.098	30
x1.6	3.77	.898	30
x1.8	3.23	.774	30
x1.9	3.83	.874	30
x1.10	4.27	.691	30
x1.11	4.00	.871	30
x1.13	4.07	.828	30
x1.14	3.67	.884	30
x1.20	4.17	.747	30
x1.21	3.50	.861	30
x1.23	3.30	1.088	30
x1.24	3.67	.844	30
x1.25	3.67	.884	30

### Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
x1.5	45.13	44.602	.578	.874
x1.6	44.40	47.559	.478	.879
x1.8	44.93	47.582	.571	.874
x1.9	44.33	48.023	.453	.880
x1.10	43.90	48.921	.505	.877
x1.11	44.17	45.523	.681	.868
x1.13	44.10	48.714	.423	.881
x1.14	44.50	45.362	.683	.868
x1.20	44.00	50.276	.326	.885
x1.21	44.67	47.609	.499	.878
x1.23	44.87	42.326	.761	.862
x1.24	44.50	45.638	.695	.868
x1.25	44.50	45.017	.715	.866

## Appendix 6: Validity and Reliability Test of Self-Concept Questionnaire

### Reliability (Phase 1)

#### Case Processing Summary

		N	%
Cases	Valid	29	96.7
	Excluded <sup>a</sup>	1	3.3
	Total	30	100.0

a. Listwise deletion based on all variables in the procedure.

#### Reliability Statistics

Cronbach's Alpha	N of Items
.776	33

#### Item Statistics

	Mean	Std. Deviation	N
x2.1	2.93	.842	29
x2.2	2.86	.953	29
x2.3	2.93	.961	29
x2.4	2.17	.711	29
x2.5	3.79	.861	29
x2.6	2.03	.778	29
x2.7	2.79	.861	29
x2.8	4.55	.686	29
x2.9	2.07	.799	29
x2.10	2.79	.861	29
x2.11	2.86	1.026	29
x2.12	4.17	.711	29
x2.13	3.79	.902	29
x2.14	3.76	.739	29
x2.15	2.14	.789	29
x2.16	2.66	1.010	29
x2.17	3.45	1.021	29
x2.18	4.17	.602	29
x2.19	3.93	.961	29
x2.20	2.86	.789	29
x2.21	3.10	.939	29
x2.22	3.66	1.173	29
x2.23	2.38	1.083	29
x2.24	4.28	.751	29
x2.25	3.69	.891	29
x2.26	3.66	.974	29
x2.27	4.34	.721	29
x2.28	4.28	.649	29
x2.29	3.66	.814	29
x2.30	2.17	.658	29
x2.31	2.55	1.183	29
x2.32	3.03	.865	29
x2.33	4.24	.636	29

**Item-Total Statistics**

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
x2.1	104.83	89.219	.645	.753
x2.2	104.90	94.810	.241	.772
x2.3	104.83	88.719	.583	.754
x2.4	105.59	100.323	-.045	.782
x2.5	103.97	102.892	-.197	.791
x2.6	105.72	100.493	-.058	.784
x2.7	104.97	92.677	.408	.764
x2.8	103.21	96.884	.210	.773
x2.9	105.69	101.650	-.130	.787
x2.10	104.97	92.677	.408	.764
x2.11	104.90	91.167	.407	.763
x2.12	103.59	92.966	.490	.762
x2.13	103.97	92.606	.390	.765
x2.14	104.00	101.786	-.144	.786
x2.15	105.62	95.958	.233	.772
x2.16	105.10	96.167	.152	.777
x2.17	104.31	98.293	.042	.783
x2.18	103.59	97.394	.205	.773
x2.19	103.83	86.933	.688	.749
x2.20	104.90	91.453	.537	.759
x2.21	104.66	88.448	.615	.753
x2.22	104.10	86.167	.580	.751
x2.23	105.38	99.101	-.004	.786
x2.24	103.48	91.973	.531	.760
x2.25	104.07	89.495	.588	.755
x2.26	104.10	100.667	-.073	.787
x2.27	103.41	97.251	.170	.774
x2.28	103.48	96.330	.270	.771
x2.29	104.10	98.239	.080	.778
x2.30	105.59	94.394	.419	.766
x2.31	105.21	92.241	.288	.770
x2.32	104.72	93.850	.333	.767
x2.33	103.52	97.473	.184	.774

**Scale Statistics**

Mean	Variance	Std. Deviation	N of Items
107.76	100.190	10.009	33



## Reliability (Phase 2)

### Case Processing Summary

		N	%
Cases	Valid	30	100.0
	Excluded <sup>a</sup>	0	.0
	Total	30	100.0

a. Listwise deletion based on all variables in the procedure.

### Reliability Statistics

Cronbach's Alpha	N of Items
.872	15

### Item Statistics

	Mean	Std. Deviation	N
x2.1	2.97	.850	30
x2.3	2.93	.944	30
x2.7	2.83	.874	30
x2.10	2.83	.874	30
x2.11	2.87	1.008	30
x2.12	4.17	.699	30
x2.13	3.77	.898	30
x2.19	3.93	.944	30
x2.20	2.90	.803	30
x2.21	3.10	.923	30
x2.22	3.67	1.155	30
x2.24	4.27	.740	30
x2.25	3.70	.877	30
x2.30	2.13	.681	30
x2.32	3.03	.850	30

**Item-Total Statistics**

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
x2.1	46.13	53.706	.676	.857
x2.3	46.17	51.868	.742	.853
x2.7	46.27	55.995	.466	.867
x2.10	46.27	55.995	.466	.867
x2.11	46.23	54.875	.466	.868
x2.12	44.93	58.202	.390	.870
x2.13	45.33	57.747	.315	.874
x2.19	45.17	51.523	.770	.851
x2.20	46.20	54.855	.618	.860
x2.21	46.00	52.552	.706	.855
x2.22	45.43	52.185	.559	.863
x2.24	44.83	57.799	.401	.870
x2.25	45.40	55.697	.488	.866
x2.30	46.97	58.585	.364	.871
x2.32	46.07	57.168	.386	.871

**Scale Statistics**

Mean	Variance	Std. Deviation	N of Items
49.10	62.852	7.928	15

## Appendix 7: Correlation between Language Attitudes and Self-Concept with Arabic Writing Ability

### Regression

#### Descriptive Statistics

	Mean	Std. Deviation	N
abilities to write	3.9167	1.03460	30
language attitudes	3.5917	.41830	30
self concept	3.3623	.47396	30

#### Correlations

		abilities to write	language attitudes	self concept
Pearson Correlation	abilities to write	1.000	-.051	-.024
	language attitudes	-.051	1.000	.352
	self concept	-.024	.352	1.000
Sig. (1-tailed)	abilities to write	.	.394	.449
	language attitudes	.394	.	.028
	self concept	.449	.028	.
N	abilities to write	30	30	30
	language attitudes	30	30	30
	self concept	30	30	30

#### Variables Entered/Removed<sup>b</sup>

Model	Variables Entered	Variables Removed	Method
1	self concept, language attitudes <sup>a</sup>	.	Enter

a. All requested variables entered.

b. Dependent Variable: abilities to write

#### Model Summary<sup>b</sup>

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.051 <sup>a</sup>	.003	-.071	1.07081	2.158

a. Predictors: (Constant), self concept, language attitudes

b. Dependent Variable: abilities to write

**ANOVA<sup>b</sup>**

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	.082	2	.041	.036	.965 <sup>a</sup>
	Residual	30.959	27	1.147		
	Total	31.042	29			

a. Predictors: (Constant), self concept, language attitudes

b. Dependent Variable: abilities to write

**Coefficients<sup>a</sup>**

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Correlations			Collinearity Statistics	
		B	Std. Error	Beta			Zero-order	Partial	Part	Tolerance	VIF
1	(Constant)	4.400	1.924		2.287	.030					
	language attitudes	-.120	.508	-.049	-.236	.815	-.051	-.045	-.045	.876	1.141
	self concept	-.016	.448	-.007	-.035	.973	-.024	-.007	-.007	.876	1.141

a. Dependent Variable: abilities to write

**Coefficient Correlations<sup>a</sup>**

Model		self concept	language attitudes
1	Correlations		
	self concept	1.000	-.352
	language attitudes	-.352	1.000
	Covariances		
	self concept	.201	-.080
	language attitudes	-.080	.258

a. Dependent Variable: abilities to write

**Nonparametric Correlations****Correlations**

			language attitudes	self concept	Unstandardized Residual
Spearman's rho	language attitudes	Correlation Coefficient	1.000	.235	.108
		Sig. (2-tailed)	.	.211	.569
		N	30	30	30
	self concept	Correlation Coefficient	.235	1.000	.063
		Sig. (2-tailed)	.211	.	.742
		N	30	30	30
	Unstandardized Residual	Correlation Coefficient	.108	.063	1.000
		Sig. (2-tailed)	.569	.742	.
		N	30	30	30

## Appendix 8: Correlation between Language Attitudes and Self-Concept with Arabic Speaking Ability

### Regression

#### Descriptive Statistics

	Mean	Std. Deviation	N
abilities to speak	3.7833	.78437	30
language attitudes	3.5917	.41830	30
self concept	3.3623	.47396	30

#### Correlations

		abilities to speak	language attitudes	self concept
Pearson Correlation	abilities to speak	1.000	.088	-.003
	language attitudes	.088	1.000	.352
	self concept	-.003	.352	1.000
Sig. (1-tailed)	abilities to speak	.	.322	.493
	language attitudes	.322	.	.028
	self concept	.493	.028	.
N	abilities to speak	30	30	30
	language attitudes	30	30	30
	self concept	30	30	30

#### Variables Entered/Removed<sup>b</sup>

Model	Variables Entered	Variables Removed	Method
1	self concept, language attitudes <sup>a</sup>	.	Enter

a. All requested variables entered.

b. Dependent Variable: abilities to speak

#### Model Summary<sup>b</sup>

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.095 <sup>a</sup>	.009	-.064	.80921	1.937

a. Predictors: (Constant), self concept, language attitudes

b. Dependent Variable: abilities to speak

**ANOVA<sup>b</sup>**

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	.161	2	.081	.123	.885 <sup>a</sup>
	Residual	17.680	27	.655		
	Total	17.842	29			

a. Predictors: (Constant), self concept, language attitudes

b. Dependent Variable: abilities to speak

**Coefficients<sup>a</sup>**

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Correlations			Collinearity Statistics	
		B	Std. Error	Beta			Zero-order	Partial	Part	Tolerance	VIF
1	(Constant)	3.316	1.454		2.281	.031					
	language attitudes	.190	.384	.102	.496	.624	.088	.095	.095	.876	1.141
	self concept	-.064	.339	-.039	-.190	.851	-.003	-.037	-.036	.876	1.141

a. Dependent Variable: abilities to speak

**Coefficient Correlations<sup>a</sup>**

Model		self concept	language attitudes
1	Correlations		
	self concept	1.000	-.352
	language attitudes	-.352	1.000
	Covariances		
	self concept	.115	-.046
	language attitudes	-.046	.147

a. Dependent Variable: abilities to speak

**Nonparametric Correlations****Correlations**

			language attitudes	self concept	Unstandardized Residual
Spearman's rho	language attitudes	Correlation Coefficient	1.000	.235	-.079
		Sig. (2-tailed)	.	.211	.678
		N	30	30	30
	self concept	Correlation Coefficient	.235	1.000	.075
		Sig. (2-tailed)	.211	.	.695
		N	30	30	30
	Unstandardized Residual	Correlation Coefficient	-.079	.075	1.000
		Sig. (2-tailed)	.678	.695	.
		N	30	30	30

## Versicherung

Hiermit versichere ich, dass ich die vorliegende Arbeit ohne unzulässige Hilfe Dritter und ohne Benutzung anderer als der angegebenen Hilfsmittel angefertigt habe; die aus fremden Quellen direkt oder indirekt übernommenen Gedanken sind als solche kenntlich gemacht.

Bei der Auswahl und Auswertung des Materials sowie bei der Herstellung des Manuskripts habe ich die Unterstützungsleistungen von folgenden Personen erhalten:

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Weitere Personen waren an der geistigen Herstellung der vorliegenden Arbeit nicht beteiligt. Insbesondere habe ich nicht die Hilfe eines Promotionsberaters in Anspruch genommen. Dritte haben von mir weder unmittelbar noch mittelbar geldwerte Leistungen für Arbeiten erhalten, die im Zusammenhang mit dem Inhalt der vorgelegten Dissertation stehen.

Die Arbeit wurde bisher weder im Inland noch im Ausland in gleicher oder ähnlicher Form einer anderen Prüfungsbehörde vorgelegt und ist auch noch nicht veröffentlicht worden.

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